

THE
UNCONQUERABLE,
ALL-CONQUERING,

&
more-than-CONQUERING
SOLDIER:

Or,

The successful WARRE which a Believer Waget with the Enemies of his Soul:

As also the Absolute and Unparalleld VICTORY that he obtains finally over them through the love of God in Jesus Christ,

As it was Discoursed in a

S E R M O N
Preached at Boston in New-England, on the Day of the
ARTILLERY-ELECTION there,

June 3d. 1672.

By Uriau Oakes Pastor of the Church of Christ in Cambridge.

1 Cor. 9. 26. I fight, not as uncertainly: so fight I, nor as one that beateth the Air.

Ephes. 6. 13 Take unto you the whole Armour of God, that ye may be able to withstand in the evil day, and having done (or, overcome) all, to stand.

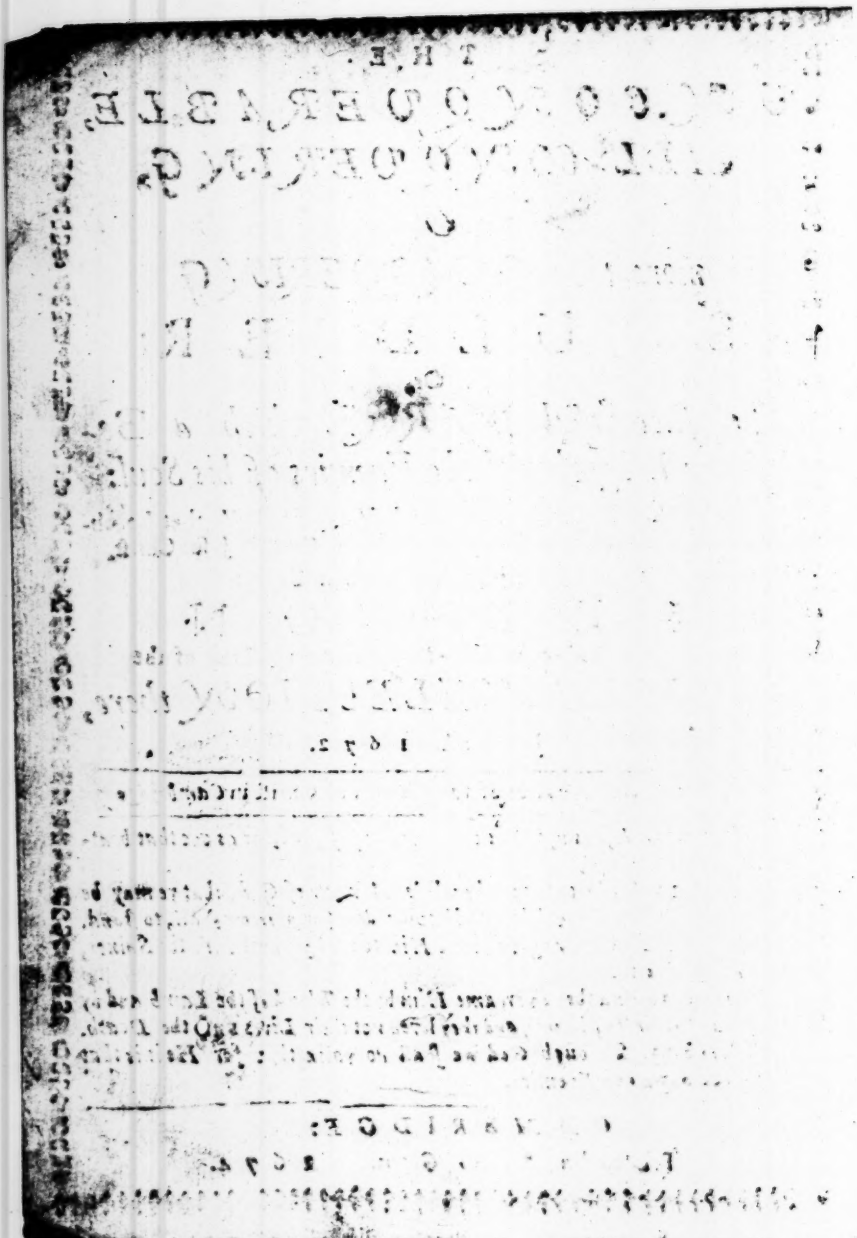
Rev. 13. 7. And it was given unto Him to make warre with the Saints, and to overcome them.

Rev. 12. 11. And they overcame Him by the Blood of the Lamb, and by the word of their Testimony; and they loved not their Lives unto the Death.

Psal. 108. 13. Through God we shall do valiantly: for He it is that shall tread down our Enemies.

C A M B R I D G E :

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THE
OFFICE OF THE
ATTORNEY GENERAL

WASHINGTON, D. C.
JANUARY 1, 1900

SIR:
I have the honor to acknowledge the receipt of your letter of the 29th inst.

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,

JOHN D. BROWN,
Attorney General.

Very truly yours,
J. D. B.

Christian Reader,

That Title of the Book of the Wars of the Lord, Numb. 21. 14. may truly be ascribed to that best of Books, the holy Scripture, wherein accordingly after a short account in the first leaf thereof, of the finishing of the Heavens, and the Earth, and all by First of them, the Lord of Hosts doth professedly acquaint us with the country put between the seed of the Woman, and the seed of the Serpent, Gen. 3. 15. where Israel is bid, and which Word of the Lord, hath, in a sense, been being with the Battels that have been fought in the World, for more than 5000 years, even from the beginning thereof unto this day; and whence it is also, that this Earth shall be the continued Field and Stage of War, in the last day; witness the close of this bloody Scene, in the Scriptures last prediction of the great, Pitch, Fatal and Final Battel between the same Serpent, the Dragon and his Seed, in the Book of the Revelation; The upshot whereof will be the last and amazing opening, and so the eternal shutting of Heaven and Hell, filled with the Combatants respectively, for the receiving their Arrears therein: The day of Judgement, doubtless, will be the day of publishing (and by sound of the last Trumpet) the compleat History of the whole fight from first to last; in the interim the Lord General hath his many Heralds at Arms, to denounce his Wars, and to proclaim also his Peace to the World, both by Word of Mouth (as by sound of Trumpet, Isai. 58. 1.) and by Writing also, of some of whom especially it may be said, as sometime of Lucan, viz. ut praelia videatur non canere, sed committere, & tonare Classicum, eodemq; ardore arma scribere, quo Cæsar tractavit, they have not shunned to deliver the whole Counsel of God, and that in the demonstration of the Spirit, and with Power; And blessed be the Lord for all the Alarms, Lectures of War, Instructions and Hortatory Speeches given from the Captain of our Salvation by any of his Commissioned Officers, for the doubling and fortifying our spiritual Watch. Israel under the Law needed the Priests of the Lord (in order to their singing, &c.) sound the silver Trumpets, Numb. 10. 2, 9. that so knowing an Alarm, that they

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Camp might be remembered before the Lord their God, and saved from their Enemies: and the whole life of every Christian, being that of a Man of War, hence what may tend to accomplish him in his Heavenly Military skill, and encourage him in his spiritual conflict wherein that Cry is still heard (as Exod. 32. 26.) Who is on the Lords side? yea, wherein the Engage is such, that he must either Fight or Dye, and that the consequence is for no less then Eternity, must needs be welcome to him, and so, without question, will be this following Watch-word and Exhortation, delivered to the principal Artillery Company of this Land, at whose request it was first published to the Ear and Heart of the Hearer, and is now (after not a little importunity) to the Eye also of the Reader, from one of our Leaders (Heb. 13. 17. ἡγούμενος) under the Chief Leader (ἀρχηγός Heb. 2. 10.) Jesus Christ who is given for a Leader and Commander to the People, Mai. 5. 4. this discourse being to animate each one thereof, as a good Souldier of Jesus Christ to endure hardness; giving us sure intelligence of the happy success of this Divine Militia, the blessedness of every faithful Warrior, in being more then a Conqueror: and though he may seem to be worsted in this or that Battle, yet as to the whole war, that he shall be, yea, in the language of Truth, that he is an Overcomer, and above an Overcomer. A Christians victory is indeed like to that of his chief Commander Jesus Christ, Col. 2. 14, 15. and through that Blood, and infinite Grace, very strange and mysterious; he is overcoming, when in appearance over come, and triumphing, when to the view of others he is a crucified Captive: as dying and behold we live! 2 Cor. 6. 9. A Paradox, and incredible in other Combats; and yet the wonder seems not so great that he should gain such a Victory over all his Enemies of this World, when we consider him as one that hath (with Reverence be it spoken) conquered the Lord himself, as is said of Jacob, whom the Lord Dubbed with the Name of Israel, Gen. 32. 28. because as a Prince he had power with God, and had prevailed, whence also that strange word from the Lord himself, Cant. 6. 5. turn away thine eyes from me, for they have overcome me; thus do they sometimes come forth, em greua, from the dust, Isai. 52. 2. and from their wrestling places of Prayer, as David did with those giants of Faith, vicinus! vicinus! and surely such an one may glory in the Lord, and through him humbly boast even as soon as he hath put on his spiritual Harness, because he is here well assured, by the promise, of the victory, before he sometimes strikes a stroke; and for which cause partly he may be said to be more then a Conqueror.

Every Victory was not celebrated with a Triumph; to be triumphant is one then to be victorious. There were, and are the Battels, wherein even the

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the victor hath no cause so much as to rejoyce; of which sort we may reckon those, of them (who being not only visibly listed under the Banner of Jesus Christ, but have Christ in them, the hope of Glory, yet) by whose Divisions and sidings, and warrings one against the other, through the hour and power of darkness, and temptation prevailing, the truth and peace is lost: these are *Bella nullo habitura triumphos*: and O that a most serious and wise consideration of their common danger from the Gates of Hell, and the necessity of that Brotherly union to which the Lord hath entailed the blessing, by way of command, even life for evermore, might cause a retreat to be, in all quarters of the spiritual Camp sounded, from those hazardous and woful pursuits! Shall the Sword devour for ever? will it not be bitterness in the latter end? how will the uncircumcised rejoyce?

The most Warlike Christian Souldier will see, one day, that he had not any Admirary skill, strength, courage or weapon to spare, wherewith to fight against Christ, in waging any unbrotherly War against any of the called, chosen and faithful followers of that Lamb. As for those of Christs Enemies, sinful self, the Devil, and this evil World (all Antichristianism) fight against them we should, and not spare them; the severest encounters cannot be too sharp; no quarter must either be given or taken here for ever. The Enemy is discovered, and those Stratagems of Faith in the Blood of Christ proposed by the Reverend Author of the following Sermon (whose praise is in the Gates) as that, in our right taking the Word, not only victory may be gained, but what is far transcendent. Thou hast here (by one of the Lords Auxiliaries, expert in warring the warfare of the service of the Congregation (for such will the service of the Ministry be found, Numb. 8. 24, 25.) sent also from afar, upon the relief to us, and in such a day) graphically represented to thy view the Church even Triumphant here on Earth, more then conquering while it is in its State Militant. And though their ancient Triumphs were appointed for the General of the Army, not for the common Souldiers, yet in this Spiritual War, the meanest of Christs followers shall Triumph with him, and divide the Spoils; an earnest and specimen whereof they that are sincere are not seldom acquainted with in this life; whence there are erected in heart and life, Trophies of the lesser victories gained, and all to the Glory of him, in whom when they are weak they are strong, through the power of his might, and may conclude before hand that they are more then Conquerors, and shall abide so superlatively for ever; receiving those dona militaria which are to be distributed to all such as are faithful unto death: I will give thee (saith the Lord Rev. 2. 10) the Crown of life: There is the corona triumphalis, not for Paul only, a primus

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up for Champion, but 2 Tim. 4. 7, 8. which shall be given by the righteous Judge,
unto them also (even to all them that fight the good fight, finish their course,
and keep the faith: and) that he is appearing; and that he would so come
quickly (O come quickly) is the Prayer of

The least of thy Fellow Souldiers,
desirous to serve under the Royal
Standard of the Lord Jesus,

Thomas Shepard.

*Yay, in all these Things we are more then
Conquerers, through him that loved us.*

IN these Words we have the Apostle Paul's not *Ovation*, but *Triumph*, not *Triumph* only, but *Something* (I know not how to word it) Exhibited in the Name and on the Behalf of Himself and all true Believers, Indigitating and Importing a more then ordinary Triumph over all those Enemies that oppose themselves against the Progress and Advance of a Christian in his way to the Fruition of the sweet Fruits of the Everlasting Love of God in Jesus Christ. Having perspicuously, copiously, and demonstratively asserted and vindicated the glorious Doctrine of Justification in a way of *Free Grace* by Faith in the Lord Jesus Christ, in the beginning of this excellent Epistle, which is the most copiously styled by the great *Melancthon*, the *Confession of the Reformed Church*: he proceeds in the sixth Chapter to Discourse of the Fruits and Consequents thereof, namely, *Sanctification* and *Obedience*; the Mortification of indwelling sin in Believers, and the renovation, or rather infusion of a new Principle of *Spiritual Life* and *Holiness*. Now because this work is but inchoate and imperfect, and in part only transacted in this World; and there are remainders of sin in this life in the best of Saints; and because *Grace* and *Corruption* are vigorous, active, operative Principles, dwelling so near together, under the same Roof, in the same Soul, yea in the very same Faculties: there must needs arise a sharp and severe War in the Soul between these two Neighbouring and Opposite Natures, the parricidal events and successes whereof are various and uncertain; but the Victory is infallibly determined in the issue on the side of *Grace*. *Grace* indeed is greatly beset, hardly bestead, much incumbered and almost overthrown at some seasons: but it will certainly *clustari*, wiesle and recover it self out of all the dangers that threaten it. Now there is a double War which is commenced and waged by Believers in this Life: A War with the evil of sin, and a War with the evil of sufferings or afflictions so far as they would impede or do oppose them in their March to Heaven. Of the War with sin, indwelling sin, that in-bred, home-bred Enemy, that Mother of all the *Assoninations* that are brought forth in the lives of Men, that Adversary that is ever molesting the peace, disturbing the quiet, and endangering the condition of the People of God) the Apostle discourseth feelingly and at large in the seventh Chapter

of this Epistle : where he finally adjudges the victory to *Grace*, in the last verse of that, and in the beginning of the eight Chapter also. *Of the war with Afflictions, or the evil of sufferings from Satan, or the World, from what hand, of what kind, and howsever conditioned and circumstanced ; he Discourseth Admirably, at the seventeenth verse of this Chapter and so forwards, and he comes in the procedure of his Discourse to give unquestionable Assurance to the good Souldiers of Jesus Christ, of the full and final decision of this grand Controversie, and the happy issuing of all these hazardous conflicts, whether with sin or sufferings, in a glorious and absolute victory : Inasmuch as having made sure of God on the side of himself and Believers, he doth in his own and their Name make an open Challenge, and bid defiance to all opposite and adverse powers, ver. 31. If God be for us who then can be against us ? He bids Sin, Satan, and an evil World do their worst against Believers that are thus entrenched in, and walled about with the Love of God ; thus fortified and defended, aided and assisted by the Almighty one, the Lord of Hosts. And having laid his foundation in Gods Predestination, and Christs Mediation, he superstructs upon it, and plainly asserts the invincibleness of every sound Believer, notwithstanding the Relicks of sin that incumber him, the Temptations of Satan that molest him, and the afflictions and evils of the World that set themselves in Battel array against Him. He represents to us the Christian as a person that may be opposed, combated and contended withal : but never routed, run down, totally defeated or overthrown in any Engagement. Now this invincibleness of the Christian Combatant, the Believing Champion (that in the Name of the Lord defies all the Hosts and Armies of Earth and Hell that come against him) notwithstanding the Remainders of sin, the greatness and unavoidable nature of his Afflictions and Sufferings, is expressed,*

1. Negatively, ver. 35. *Who shall separate us from the Love of Christ ?* The Argument stands thus : if nothing can separate a Christian from the Love of God in Christ, then nothing can conquer him, but he is invincible. But nothing can make that woful destructive separation : which he proves by an enumeration or induction of particulars ; *shall tribulation, or distress, or persecution, &c.* therefore he is invincible. This negation is clearly imported in the interrogation. For though it may be a *stale*, yet it is a *true* and *useful* observation, that interrogations affirmatively exprest in Scripture are wont to carry in them the force and signification of vehement negations. The meaning of the Apostle in plain terms is, that neither *Tribulation*, nor *Distress*, nor *Persecution*, nor *Famine*, nor *Nakedness*, nor *Peril*, nor *Sword*, nor any thing else of an inimical nature can possibly separate a true Believer from the dear love of Jesus Christ.

2. Affirmatively, in the Words of the Text ; *For in all these things we are*

are more then Conquerours through him that loved us. As if he should say: we are so farre from being worsted and prevailed over by the Enemies of our Salvation that warre against us, from succumbing under the Load they are laying upon us, and losing our Interest in the Fruits of the Everlasting Love of God in Christ, by Reason of the opposition that is made against us in our way, that we carry the Day, and are sure of a very glorious victory. In this Verse we may remark these two things.

1. *A singular Priviledge:* And that is *Victory & Conquest*, which is illustrated & amplified, (1.) *From the Extent and Universality of it.* ΕΥΤΕΡΩΣ *we are more then Conquerours*, or do more then ever come. It is a *Victory*, with *Surplusage and Advantage*, a *Victory*, and some what more then a *Victory*: a *Superlative and incomparable Conquest and Victory* that is obtained. (3.) *From the Foundation of this glorious Victory*, on the great and only means of acquiring and obtaining it. And that is, *The Lord Jesus Christ*. Through him that loved us, saith the Apostle: meaning Christ, or God in Christ Jesus. (4.) *From the first, grand, impulsive cause of it*, the preegumenical Cause of this glorious Victory which is infallibly obtained, and that is, the Love of God in Christ. The special love of God in his Son Jesus Christ is the first Cause of these victorious *Atchievements*. *More then Conquerours through Him that loved us.*

2. *The Persons that are thus Priviledged*, or invested in this great privilege: that have *Victory & Triumph* ascertained to them. *We are more then Conquerours*. Not only the great Apostle Paul himself, that renowned Warriour, and brave Champion of the Lord Jesus Christ: But all true Believers also universally. He ranks Himself with, and discourseth of Believers in general, that walk not after the Flesh, but after the Spirit; Believing, Justified and Sanctified men and women. They are not exempted or Secured from violent Onsets, furious Assaults, hazardous and desperate Conflicts with their mortal Enemies that warre against their Souls: But they have this admirable Advantage above all other men, that they are assured of a glorious Victory. The Intendment of the Apostle in the words is Obvious, and may be drawn into this Observation.

Doct. That all true Believers have a transcendent, and incomparably glorious Conquest and Victory in all their severe Engagements with the Enemies of their Peace and Happiness, through the Love of God in Christ Jesus.

Believing, Justified persons through the Love of God in Christ have the better by many Degrees of the Enemies of their Salvation, and are much too hard for them in all their sharp Disputes and Encounters with them.

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All such are believed through Grace, and are admitted into a state of Justification and Appropriation with the Lord as *in* *with* *them* Conquerours, successful and victorious beyond Expression or Comparison, in their Combates and Conflicts with their Enemies (those adverse powers that warre against them) through Divine Love in Jesus Christ. This Proposition which we have laid down, as the Subject of our present Exercise, and which is evidently founded and comprized in the words of the Text, hath a large Comprehension, a very great Circumference, as you will readily apprehend. We are now entering into a very large Field, and might traverse a great deal of Ground, if Time and strength would allow us to pace it over. We have many Things before us to be discoursed for the due Explication and Confirmation of this observation. The way of quickest dispatch, and greatest Expedition; as well as Clearness, and Demonstration, will be to cast all we have to say into the Doctrinal part into Six or Seven grand Conclusions.

1. *Conclusion.* *Every true Believer is a Souldier, and engaged in a Warfare.* It would be reciprocally true, that every Souldier amongst us is a true Believer. I don't see every Souldier ought to be a Believer: and of all men Militiamen, when they are commanded out upon real Service, to look Death and Danger in the Face, and carry their Lives in their Hands, had need of Faith and Grace, and Interest in the Lord Jesus Christ, and thereby the Consecration of their Souls well secured for Eternity. But it is Infallibly and Unquestionably true, that every Believer is a Souldier in a spiritual Consideration. The whole Body of Christians that walk by Faith in this lower World, the *Church Militant*, and Sorrow, and Temptation, and Absence from the Lord, is aptly and properly called the *Church Militant* in Contra-Distinction from that *Church Triumphant* in the highest Heavens. Those that are arrived at a *State of Glory* have fought their fight, and finished the Course of their Warfare, and are *at Rest* out of p^{er}h of Pike or Gunshot, farre enough removed out of the Reach of their Adversaries. They are marched out of the *Fight*, and discharged from any further Service, and enjoying their Reward. But the people of God in this world are in a warfaring state and Condition. The first moment that any man is effectually called and converted, and savingly wrought upon, He is engaged on Christs side against the world, the Flesh, and the Devil, taken into Christs pay, puts on his Armour, and is prepared for the Battell. For the Graces of Gods Spirit, which are infused at a Christians Conversion, are a Believers spiritual Armour, *Eph. 6. 13, 14, &c.* Every Christian when he is new Born is born a Souldier. It is said of Goliath, the Philistine Champion, *that he was a Man of warre from his youth*, 1 Sam. 17. 33. But it may be truly said of the Christian Champion, *that He is a Man of warre from his birth*. Neither is He a poor naked Creature, as it is with the Children of the first Birth: but He comes into the new world in his

Swift

Suit of Armour, armed *Cap à pi* with compleat Armour of Proof, being vested with the Graces of the Spirit of Christ. He hath his excellent and invincible *General*, the Lord Jesus Christ; and hath taken his *Sacramentum militare*, his Oath of Fidelity and Obedience to his great Lord *General*. He hath also (if there be opportunity, and he walk orderly) his *Company* that he is lifted into, the *Church*, I mean, He walks in Fellowship with them: at least He is inrolled among the Members of the *Church-Militant* in general. He hath his *Banner* to fight under: even the love of Christ displayed for a Defence to his Souldiers and Followers, and a Flag of Defiance to their Adversaries, *Can. 2. 4.* He hath his *Arms and Weapons*, offensive and defensive to fight withal. He hath his *Souldierly Qualifications*, and military Accomplishments; Courage, Skill, Patience, Hope of victory, Faithfulness to, and Confidence in his General, Orderliness, Disposition to undergo Hardship, or whatever else may be mentioned. Every wicked man indeed is a Souldier, but he fights against God, strengthens himself, and braches out his hand against the Almighty, and runneth on his Neck, and upon the cheek-bosses of his Bucklers, *Job. 15. 25, 26.* He fights against himself and his evil Sou', keeping those Lusts in pay that warre against the Sou', *1 Pet. 2. 11.* He puts on the whole Armour of the Devil, that He may be able to stand against all the Shocks of Conscience, or encounters of the Word and Spirit of God, and fight it out to the last with the Infinite Majesty, to the everlasting Ruine of his Immortal Sou'. But he is neither engaged in, nor provided and accomplished for the *Holy Warre* we are discoursing of: so that is not a Believer is a conquered, disarmed slave, that is in bondage in the Service of the Enemies of his Sou', and is in no Condition of fighting with them. If He begin to bestir himself (through the Convictions, warnings and Alarms of Conscience) and to hold up his Hand, or make any Resistance, He is knock'd down and overcome presently, and made more than a Captive (as the Believer is said to be *more than a Conqueror*) *1 Cor. 9. 27.* more a Vassal and Drudge to his Lusts, and other Enemies than before. But a Believer is a man of Warre, a Sou'dier well appointed, in a good capacity and Condition to dispute it out with any of his Adversaries.

Concl. 2. *Every true Believer hath constant fighting work before him.* There is no End of his warre in this world, nor any time wherein He may give over fighting.

*Nunquam Bellapiis, nunquam Certamina desunt
Et quocum certet meus pia semper habet.*

It is not so with other Souldiers. There is a Time when Kings go out to Battle, *2 Sam. 3. 1. 2.* And there is a Time when they disband their Armies, or draw them into their winter Quarters, or make a Cessation of all Hostility by Leagues or Truces. There is a Time of Warre (saith *Isaiah*)

Isaiah 5. 2.) and a Time of peace. Other Souldiers are not alwayes fighting: but a Christians Duty and Employment is to fight continually. He cannot assure himself of any Respite or Intermiſſion in the Courſe of his warfare. This may be convincingly made out in three or four Particulars.

1. *Every Believer reacheth after, marcheth towards the perfect enjoyment of the blessed Fruits of the everlaſting Love of God.* This is the prize He runs for, the Crown he fights for, the Recompence of reward He hath reſpect unto, the End and Aim of his Race and wrestling. He is in his Journey or upon his March towards that City which hath Foundations (*Heb. 11. 10.*) that better Country, where He may enjoy the glorious Fruits of the peculiar Love of God in perfection. Every Christian is in a wayfaring ſtate, and declares plainly (by the courſe he ſhapes and ſteers) that he is a Stranger here, and ſeeking a Country, *Heb. 11. 14.* travelling towards the Heavenly Canaan, and the face of his ſoul is ſet towards that *Jeruſalem which is above.* He hath Grace and Glory in his Eye, and is engaged in a cloſe and eager purſuit of Happineſs. The end of his Faith and Holy Converſation is the Salvation of his Soul, and the perfect and perpetual Fruition of the Love of God in the brighteſt discoveries and richeſt effuſions of it.

2. *Every Believer meets with great oppoſition in his March and way to the End aforeſaid from Enemies that make Head againſt Him, and do what they can to ſeparate Him from the Love of God in Chriſt Jeſus.* He meets with numerous Adverſaries that deſign and drive at this to hinder Himſelf and the Reſt of Gods people in their Travels to Canaan, to divert and turn them out of the Road of Holineſs and Obedience, which leads to Happineſs, to pluck them (if it were poſſible) out of Gods Hand, to tear them out of his loving Embraces, to cut them ſhort of the bleſſed Fruition of the Love of God in Chriſt. God leads every Believer, as it were, through the Land of the Philiſtines where they muſt ſee Warre, and brings Him to the Heavenly Canaan that way. And he meets with this Oppoſition,

1. *From Himſelf, and that ſin that dwells in Him.* From his own Heart and Nature, as it is depraved and vitiated: from his natural corruption, or that ſin that is inlaid and radicated in his Nature. This is the principal, the Capital, the Grand Enemy, that is bred in his Bowels, raiſing intestine civil Warrs, without which his ſorreign Enemies, the Reſt of his Adverſaries could do Him no Hurt, nor make any conſiderable Head againſt Him. It was the great Advantage of the Captain of our Salvation (as our Saviour is called, *Heb. 2. 10.*) in all his Engagements with Satan and his Inſtruments, that He was Holy, Harmleſs, unſpotted, and ſeparate from Sinners, *Heb. 7. 26.* *that He knew no ſin,* 2 Cor. 5. 21. that He had no ſin in Him. Hence it was that juſt before his laſt and greateſt Encounter with Satan, He tells his Diſciples, *The Prince of this world cometh and hath nothing in me,* Job. 14. 30. There

There was nothing in our Lord Jesus that complied with, or was suitable to the temptations of the God of this World: nothing to close with his suggestions, or entertain his Terrours: the Enemy without had no correspondents within him, Satan could not lay hands, or fasten a Temptation upon him. Christ threw him off with ease in this respect. Hence he was tempted indeed in all points, *like as we are, yet without sin*, Heb. 4. 15. Temptation to Christ was like throwing a Bur upon a Chrystal Glasse, which will not stick, but glides off. But alas! the sin of our Natures is Satans strength and advantage. He finds enough in the best of Believers, that found nothing in our Saviour. Satans sparks easily enflame us, because he finds so much Tinder in us. The Lusts within us are ready to take fire at every injection. There is a Traitor in our own Bowels that is ready to open our Ports, and let in the Adversary. Now of the War which a Christian wages with this home-bred, intestine Enemy, the seventh Chapter of this *Epistle to the Romans* gives us a clear account: where the Apostle raises an *Oui-cry*, and makes *Doleful Complaints of the remainders of sin, the Law in the Members, the body of Sin and Death, and Discourseth of the Nature, Power and Prevalency of in-dwelling sin, as to some engagements.* The Apostle James speaks of the Lusts that War in our Members, Jam. 4. 1. And Peter of fleshy Lusts that war against the Soul, 1 Pet. 2. 11. these make up that opposite party within a Christian that would intercept and stop him in his way to Glory: a secret, subtle, treacherous, designing party that creates him a world of trouble and danger in his journey towards Heaven.

2. *From the World, which is another Enemy that would obviate and intercept the People of God in their Travels.* Hence the World was a part of Christ his glorious Conquest. *Be of good cheer, I have overcome the World,* Joh. 16. 33. And the Believer that is born of God by Faith in the Lord Jesus Christ overcomes it too, 1 John 5. 4. which plainly implies *that the World is an Enemy.* Considerable are the Expressions of the Apostle to this purpose, 1am. 4. 4. *know ye not that the friendship of the World is enmity with God? whosoever therefore will be a Friend of the World, is the Enemy of God.* And doth it not follow hence, that he that is a Friend of God is an Enemy to the World, as it lies in opposition to God, and the World (in that respect) an Enemy to him? The World is one of the Associates of that false party within a Christian, and under the conduct of Satan militates against a Believer. Particularly:

1. *The Snare & Allurement of the World which would turn away and seduce a Christian from following after God.* These make war upon a Child of God; and are dangerous Enemies. As they say, *Ἀργύρεας ἢ ὀρυζανὶς μάχεται πάντα κρηττόνους* Fight with Silver or Gold weapons, and

never doubt of Victory. Some Enemies have bought great Victories, which they could never have won otherwise. All these things will I give thee, this profit, pleasure, Honour, (saith the flattering World to a Believer) if thou wilt fall down, or surrender to me. These ensnaring and alluring Objects, which the world presents the Sons of Men with, have such a close and intimate correspondence with the Lusts in their Hearts, and what is carnal in them, that they fight against their Souls with great Advantage and Success. The Apostle having exhorted from the love of the World, and the things that are in the World, sums up all that is in the World in those three particulars, *the lust of the Flesh, the lust of the Eyes, and the pride of Life.* 1 *Job. 2. 5, 16.* The Apostle speaks as if there were nothing else in the world but *Lusting*: because there is such a curse come upon all Creature-enjoyments with reference to man, that so farre as He is of the world, they are Objects of Lust to Him, exciting, drawing forth, invigorating and improving that Lust and Corruption that is in him. By these Lusts the Apostle means the several respective Objects, and puts the Lust which is in us for the things themselves lusted after, *Carnal Pleasures, Profits and Preferments.* He saith not sensual Pleasures, Riches, Honour (though he speaks of them) but the *Lusts of the Flesh and Eye, and pride of Life*; because our Lusts render them evil to us (how lawful soever in themselves the Objects are) and make them Objects of Temptation and Seduction from the Lord, putting a painted Whorish Beauty and tempting Lustre upon them, varnishing them over, and making false representations of them. Yea, it is evident (as the learned Dr. Owen observes Treatise of Temptat. pag. 68. "*That all these things* (the Lust of the Flesh, &c.) *are principally in the Subject, not in the Object; in the Heart not in the World: But they are said to be in the World, because the World gets into them, mixes it self with them, unites, incorporates.* As Faith and the promises are said to be mixed, Heb. 4. 2. So *are Lust and Temptation* (from worldly Objects) *mixed; they twine together, receive mutual improvement one from another, grow each of them higher and higher by the mutual strength they administer to one another.* From this mixture, Union, and Incorporation of the Objects in the World with the Lusts in the Hearts of Men, and their firm and close combination together, it comes to pass that the enticing, tempting World is a very potent and prevailing Adversary to the Sou's of Men: And that Believers themselves (in whom the Lusts mentioned are but in part mortified and subdued) have hard work sometimes to stand their Ground against the snares and allurements and bewitching insinuations of a deceitful World. To this Head reduce sinful Examples in the World, Councils of Carnal Friends, the Friendship of the World, which is Enmity to God and good men, Jam 4. 4. *False Doctrines* which are spoken out of the World &c. τὰ καὶ ἐκ τοῦ κόσμου 1 *Job.*

4. *calculated to the corrupt Humors, Inclinations and Interests of the men of the World, and therefore of a very grateful resentment with them. In a word, all Worldly Lusts* (as the Apostle calls them, *Tit. 2. 12*) that are so many baits and snares to entangle and entice the People of God to desert the Holy and good wayes of the Lord: those *Golden Apples* that are thrown down before a Christian to invite him to gaze upon them, and stoop to take them up, that so he may be retarded and stop in his course, and lose the prize he runs for.

2. *The Troubles and Affrightments of the World.* The *Peſſet*, the formidable, frightful Afflictions and persecutions that would imbrace, or retard and hinder the people of God in their Travels towards that heavenly Country, where the sweet Fruits of Divine Love are to be enjoyed in the greatest maturity and perfection of them. That *Tribulation in the World* in which the Lord Jesus layes in great encouragement from the consideration of his own Conquest of the World, *Job. 16. 33*. Of this ill Usage and Entertainment in the world, the Afflictions that the Children of God must expect to contest withal, the Apostle discourseth here, *Rom. 8. 35, 36, 37. Tribulation, Distress, Persecution, Famine, Nakedness, Peril, Sword,* and such like formidable things to Nature, oppose the Faithful in their way, and make warre upon them. A Christian lies open to many sharp and fiery Tryals, *1 Pet. 4. 12* and must look to endure *πολλὴν ἐθλῆσιν παθῆναι πᾶν*, a great fight or Concertation of Afflictions, *Heb. 10. 32*. The World can put on two Faces, and change its Countenance as occasion serves. If feigned flattering smiles will not do, then killing Frowns shall, if it be possible. The World hath Terrours to affright, as well as Allurements to entice Believers out of the way of Happines. The men of the world are usually pricks in the eyes, and Thorns or Scourges in the sides of Believers. *Briers and Thorns* are with them in the world (as the Lord tells the Prophet, *Ezek. 2. 6*) that will scratch the Face of their Reputation, wound them in their outward Concernments, and tear thir Flesh: yea, they *dwell among Scorpions*, that will put them to great torment, and sting them to Death. *Ælian* reports concerning the *Lybians*, *ocreatos dormire solere* that they were wont to sleep with their Boots on, lest the Scorpions, their Country was infested with, should sting them. I am sure a Christian had need walk Booted, and have his Feet shod with the preparation of the Gospel of peace, yea, to be defended and armed in all respects, or He will be in much danger of the many Scorpions in his way. *vid. Greenhil* on *Ezek. 2. 6*. As believers have bodies of flesh and mortality, thir keep open House for sicknesses, pains, Diseases, and give Entertainment to them: So they are exposed to the Rage and Violence of unreasonable men. They pass through an Enemies Country, where they

they have many Affronts and Indignities offered them. If lies and Calumnies, Scoffs and Scorns, angry looks and cruel threatnings, opprobrious and injurious dealings, or any kind of Cruelty may be likely to scare a Believer out of his way, or force Him to a dishonourable Retreat, or to run from his Colours by quitting his profession; the malignant angry world will be sure (if the Lord permit) to prove Him in that kind. In both the respects mentioned the world is an Enemy, and makes Opposition to Believers in their way to Glory. Furthermore a Believer meets with Opposition,

3. *From Satan, the Prince and God of the World*, Eph. 6. 11, 12. If a Christian were to try *Masteries*, and contest only with Flesh and blood (whether we understand thereby his own Corruptions, or Opposition from men, like Himself) He would have hot and hard service of it. But this is his *Case and Lot*, to meet with Opposition from *Principalities and Powers, the Rulers of the Darkness of this World, and spiritual wickedness in High places*. He fights at great Disadvantage with Enemies, that have the Hill and upper-Ground. He combates hand to Hand with *the God of the World*; as well as his *Creatures*, the men of the world. Satan is one of the *Allies of In-dwelling sin*, and of Confederacy with our own Hearts, which are ready every moment, if there be not a strict watch kept upon them, to betray us into his Hands, and deliver us up to Him. A Christian had need look to Himself, considering that *Satan goes about daily seeking to devour*, 1 Pet. 5. 8. A Believer will be sure to meet with this *Lion* in his way. And our Flesh and Hearts (as was intimated before) are Satans *Correspondents and Confederates* against the Spiritual Life, and Comfort, and Happiness of our Souls, ready to open to Him, make a Surrender of all, and comport with him in all his dangerous and destructive Applications of Himself unto us. This Spiritual *Leviathan* is a *percing Serpent* and a *crooked Serpent*, *Ijai. 27. 1*. Sometimes, he opposes the People of God by Force, and then he is a *percing Serpent*. Sometimes he *circumvents* them by craft, and then He is a *crooked Serpent*. *Vel rectus venit, vel tortuosus*. Satan opposes the people of God in a way of Fraud, (He *playes the Dragon* and deceivs them: He is a *Serpent*; yea, an *old Serpent*, Rev. 12. 9. and hath his Wilks, Eph. 6. 11. and advantageous Devices, 1 Cor. 2. 11. his methods of Deceit, and his Depths or deep Contrivances, Rev. 2. 24.) and in a way of force and violence. He acts the part of a *Lion* and rageth: and he hath his venomous Arrows, his fiery Darts, Eph. 6. 16. and makes many violent On-fets upon the Children of God. The Church of God, or the Body of Saints and Called Ones in the world, have the *Gates of Hell* (Math. 16. 18.) that is (as it is commonly expounded) the Power and Policy of the Devil, and his Instruments, and *Under-Agents*, to oppose them in their way to Heaven, though they shall not prevail in that Opposition. Lastly,

4. *From Death it self, which is the last Enemy.* 1 Cor. 15. 26. When all the rest are beaten out of the field, and a Christian is marching off and ready to make his *Triumphant Entrance* into Heaven, *Death* encounters him. This comes in by the *Curse*: and the natural or direct tendency of it is to separate a Son of *Adam* from God for ever. It is the great and gross Executioner of the vindictive justice of God. Here men enjoy some Fruits of (at least) the general and common goodness of God: but when *Death* comes, it pushes them away from God, makes an everlasting separation between them, and all the fruits of the goodness of God, turns them into Hell, where they must feed upon the bitter Fruit of their own ways for ever. When *Death* hath done its Execution upon the Condemned Sons and Daughters of *Adam*, God will then carry away all his goodness from them, and never afford them so much as one drop of Water to cool their Tongues in Eternity. That which makes *Death* so terrible is, that in the ordinary course of it, it makes a perfect and perpetual separation between the Sons and Daughters of men, and all the Fruits of the Love, and Goodness, and Patience of the blessed God. *Death* passed upon all men, for that all have sinned, Rom 5. 12. And where it Reigns and Triumphs, and is Victorious over any man, and fastens its Sting in him (as I may allude to 1 Cor. 15. 55) it destroys him utterly by putting him into a condition of everlasting separation from God. Now this is the last Adversary that the Believing Christian Soldier contends with; though upon more advantageous Terms than other men. Thus much for the second Particular under the second Conclusion. Every Believer meets with great opposition in his way.

3. A Believer cannot possibly make his way through all these Enemies, and tear down all this opposition without fighting. He skirmishes with these Enemies, yea, fights many a pitch'd Battel against them. He must put on the whole Armour of God, Eph. 6. 11. and keep it on, and make use of the weapons of his Christian Warfare, and his Faith and other Graces will be soundly put to it. It costs him many a Bickering. He runs, and Wrestles, and labours, and strives, and fights the good fight of Faith: as we might demonstrate by many Scripture Instances. By Fighting, I mean a vigorous contending and conflicting with the Enemies of his Soul, which is expressively by the Holy Ghost in Scripture. He must strive hard that will enter in at the strait Gate, Luk. 13. 24. ordinary seeking will not do it. If the Believer put off his Armour, lay by his weapons, suffer the Sword of Faith to rust in the Scabberd, and draw it not forth as there is occasion; if he hang down his Hands in Prayer, sink in his Hopes, cool in his Courage, and stand still in a secure careless manner; it will be impossible that he should break through those Legions of Devils, those Armies of Temptations, and make his way through those Adverse Powers, that oppose themselves in his way to Happiness.

4. *As the Opposition from, at least, some of his Enemies is perpetual in this life: So the Believer hath no rest, but hath work enough every day to contest with them. A Believer hath a restless Enemy to contend withal, as Hannibal said of Marcellus the Roman Consul* οὗτος ὁ δὲ πικρὸς ἄνθρωπος, οὗτις λαμβάνει νικᾶμενος Plutarch, *Marcel.* Let him conquer or be conquered, he would never be quiet nor give over, neither give rest to his Enemy, nor take it himself, he would be at it still, and never have done. So may we say much more of the Believers Enemies. Satan never draws his Forces out of the Field. Corruptions one way or other will be stirring, and the Christian shall be exercised still with some Thorn in the Flesh, and Buffetings of Satans Messenger. The People in Nehemiah's time, when they were Alarmed and afraid of their malicious and malignant Neighbours, wrought with one hand and held a weapon in the other, Nehem. 4. 17. But such is the case of a Christian, that he must not only work, with a Weapon in the other hand, but he must actually use his Weapon whilest he is working, fighting with one hand, and building or labouring with the other. If his Enemies conquer, they will be sure to prosecute their victory to the utmost, and lose no Advantage: if they be worsted and routed in any particular Engagement, they will not fail to rally their Forces, recruit and reinforce themselves presently and fall on again. So that a Christian had need eat and drink and sleep in his Arms. He hath no time to put off his Armour, to lay by his Weapons. He will be hotly engaged till the Καὶ ποὶ ἀναψύξεις αὐ. 3. 19. the times of refreshing and cooling shall come. He can never be said in this world to be miles emeritus, or stipendia confectus: which were the Roman Phrases for them that were discharged from the Wars. If a Christian live to threescore years of age or more, he is not thereby superannuated, nor can he plead Age or any thing else to excuse himself from the duty of a Soldier. Verily there is no discharge in this Warfare on this side of the Grave. There is no bringing of these Enemies to a composition, no cessation to be made, no League or Truce to be admitted in this Warfare. A Christian must be constantly fighting and contending against the Enemies of his peace and happiness. Thus much for the second Conclusion.

Concl. 3. *A true Believer is never totally, and absolutely conquered in any Engagement with his Enemies that War against him. To be Conquered (in the sense I take it here) is to be separated from the Love of God, and utterly deprived of the special fruits of it. Who shall separate us (saith the Apostle Rom. 8. 35) from the love of Christ? that is, who shall conquer us? I am perswaded that neither Death nor Life, nor Angel, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. 8.*

38, 39. Importing thus much, that a Christian can never be totally conquered, notwithstanding all the opposition that is made against him. Let Enemies do what they can against him, yet if he be not separated from the love of God, he is not absolutely Conquered, or defeated of his Happiness. In this respect a Believer is never Conquered. For,

1. *Nothing befalls him in his Warfare, notwithstanding what his Enemies attempt against him, that turns away the Heart of God utterly from him. Though Sin and Satan may prevail very far in some conflicts, yet never to such a degree as to provoke the Lord to reject him, and cast him out of his favour. God may be provoked by the compliances of a Believer at some turns with Sin and Satan and the World to take away the manifestations of his Love, to deny him some expressions of his Favour, to visit his transgressions with a Rod, and his iniquity with Stripes; but never to take his loving-kindness utterly from him, Psal. 89. 30—33. A Believer may be so soiled and worsted by his Enemies, through the neglect of his watch, or otherwise, that God may be displeased with him; that there may be a discontinuance of the sensible expressions of the love of God to him, and an interruption of it as to manifestations: and yet there is no intercession of the love of God to him, as to the being of it. His love to him is unchangeable and everlasting.*

2. *Nothing falls out in his progress or march that absolutely stops him in, or diverts him from his course of proceeding, or moving towards the enjoyment of the sweet fruits of Divine Love. A Believer may be wounded, Lamed, and retarded; but not totally checked in his way, and turned aside from it. He may receive many a blow that staggers him, that makes him reel and complain, that wounds him in his Graces and comforts: David had his Bones broken, received deep and dangerous wounds that were long healing, that festered and were corrupt, Psal. 38. 5, 7, 8. Because he did not apply a timely Remedy unto them; they were not presently searched and looked after. He was knock'd down and lay in a swoon for a great while, that those about him might be ready to fear he would never come to himself again: but he revived and recovered at last. Satan prevailed with him to commit Folly with Bathsheba, to murder and imbrue his hands in the Blood of Uriah, to vent his pride and vain glorious humor in the numbring of the People, and to incur the displeasure of God thereby: but all this did not exclude and expel the Love of God out of his heart, or divert him totally from prosecuting the enjoyment of it. Take a Believer in his lowest condition, when he is most worsted and prevailed upon by his Enemies: yet at that time there is the Seed of God remaining in him (1 Joh. 3. 9.) that inclines — carries him Godward. There is a power of Grace, and a work of the Spirit upon his Heart that gives him an inclination, bent, &c. tendency Godward continually, and though temptations may turn him out of the way for a time, and he may*

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meet with many *Rubs and Impediments* in his *Christian race*; yet there is this strong Bias of *Grace*, the poize and impression of *Gods spirit* upon his heart that inclines and carries him Godward; so that he will come in again, though he may be turned off for a while. That general Bent & Inclination of his heart towards *God*, as his *last end & greatest good*, & towards his *Commandments*, as the only best Rules of living and walking, is ever preserved in the Believer by the mighty power of *God* (according to his *Covenant-engagement*) even then when his *Enemies* have gotten him down and laid him at their Feet. So that if the *Lord* never take away his loving-kindness utterly from the Believer, nor the Believer totally lose his love to *God*: what follows? but that there can be no separation of a true Believer from the love of *God* in *Christ Jesus*, and by consequence that he cannot be absolutely conquered in any, though he may be worsted in some Engagements.

Can. 4. *Every true Believer manageth a successful War, and is sure of Conquest.* My meaning is not that every *Christian* hath a certainty of persuasion that he shall prevail, or overcome; for many an one is ready to say sometimes that he shall one day fall by the hand of this or that *Saul*: but there is a certainty of the thing in itself. I speak of the certainty of the object, or the truth of this Proposition [Every Believer shall certainly conquer the Enemies of his Soul]: not of the certainty of the Subject, the certification of the Believer, or his persuasion and assurance that he shall be victorious at last. A Believer shall certainly win the day and conquer all Opposers, whatever his unbelieving heart may at any time suggest to the contrary. Hence *Paul* speaks of it as a thing done: we do more then overcome. This may be made out thus:

1. *A Believer in this life gets many signal Victories.* He is not able indeed utterly to drive out the *Canaanites*, they will abide in his Land (Heart, Time an) and be rebellious and vexing him frequently: but the *Lord* gives him many remarkable victories over them. There are some memorable days and happy times wherein the People of *God* come out of the Field victorious, and triumph over their spiritual Enemies. They set their feet in the neck of their Lusts, and lay their Corruptions bleeding at their feet, and do so resist *Satan* as to rout him and put him to flight.

2. *If he be for a time overcome, yet he recovers himself at last and gets the Day.* He may be overcome, and carried Captive: (as the Apostle intimates *Rom. 7. 23.*) he may be remarkably worsted in some particular conflicts, and taken Prisoner: but he cannot be detained alwayes a Prisoner, all the power and p^o of his Adversaries cannot hold him, he will make an escape from them sooner or later, and obtain rescue and deliverance. If he be foiled, and laid on his back for a time; yet it is not long before he recovers himself, and gets up again by godly sorrow, Humiliation and Repentance, and renews the Combat, and is too hard for his Enemies. If he be routed, he rallies again, and never leaves fighting, till he carries the day, and

go out of the Field a Conquerour.

3. *His Enemies lose Ground by all their partial Conquests of Him.* A Child of God gets Good by his Foils and Falls, yea, gets Ground insensibly of his Corruptions and other Enemies thereby. His Enemies by winning the Day, lose it; and by Conquering, are conquered. Every victory that Sin and Satan obtain, makes a gracious Heart more humble, more sensible of his own weakness, and absolute need of the strength of Christ, more watchful against Sin and Temptation, more Cautious for time to come of admitting Parleys and Compliances with his Adversaries, and so turns (through the over-ruling Hand of Grace) to the singular Advantage of a Christian in many respects. Lay these things together, and it will be manifest that a Believer manages a very successful warre, and is sure at last of an absolute Conquest.

Concl. 3. *A Believers Victory and Conquest is incomparably Glorious.* His Conquest is most exceeding Glorious. Thence Paul saith, *we are more then Conquerours.* We do not only Conquer, but triumph; we have a triumphant Victory: we are much too hard for our Enemies, we do more then overcome, *ὑπερβίβimus, supervincimus*, we do over-overcome. It is Gratius his Observation, *Amat Paulus componere verba cum ὑπερ* Paul loves the Composition of words with the Preposition *ὑπερ* and He gives many other Instances (besides this in the Text) of such Compositions in Pauls Epistles. When He speaks of the Rich Grace of God, or of the great and glorious privileges of his Children, He thinks He cannot over-speak. They are such things, that, as Luther said of God and Heaven, *non patitur Hyperbole*, do not admit, are not capable of an Hyperbole. No Expression is so high, as Superlative, as to transcend and exceed the measure of the Excellency of such Things. Now the Greatness and Gloriousness of a Believers Victory appears in many Things, which we shall but glance at, as we pass along. Glorious it is, in that the Believer conquers in Suffering, when He is in appearance conquered, overcome and destroyed. When He is slain with the Sword, devoured by Lions, burnt to Ashes as a Stake, sawn asunder, or any way violently put to death; yet in all these things he conquers, as the Martyrs have done. They overcome by the Blood of the Lamb, the word of their Testimony, and not loving their lives unto the Death. "Gualther takes this to be the sense of the Apostle. In all these Things we are more then Conquerours, He doth not say we overcome all these things, so as that they shall be no more, or cease to oppose us; But in all these things we conquer. For afflictions remain, and will remain as long as the World lasts, nor will persecutions ever cease, which beget Banishment, Famine, Nakedness, and the Sword to the Godly: but in these things, and among all these perils and evils of Suffering, the Faithfull do more then overcome. And this is admitted." table

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 able that they overcome, when succubuisse, & omnino Victi aut Oppressi
 esse videntur; when they are slain, or burnt, or destroyed any other way.
 They are killed all the day long, accounted (and used) as sheep for the slaughter;
 in the verse before the Text: And yet more then Conquerours. Humane,
 Carnal Reason cannot comprehend this. It is indeed *Mysterious* and glo-
 rious. Again, Glorious it is, in that he conquers such Enemies as con-
 quer all but Himself, and such as He is. The great Conquerours of the
 World have been Slaves to their own *Pride, Ambition, vain-glory, Covetous-*
ness, and other base Lusts, which a Christian subdues and Conquers. Many
 of them have been Satans Slaves, when they have been Masters of the world.
 But the Believer *resists the Devil* and puts Him to flight. He overcomes
 Himself (which is a nobler Exploit then to overcome and Conquer Na-
 tions,) sets his Foot upon Satan, tramples and crushes that Serpent, (*Rom.*
16. 20.) treads the World under his Feet, as the Church of God, the Wo-
 man mentioned *Rev. 12. 1.* is said to have the Moon (that is, all these
 changeable Earthly things) *under her feet.* Nay, he overcomes *Death* it
 self, which tramples upon and prevails over other Conquerours. *Death*
 stings, kills, ruins other men, but cannot hurt a *Christian*, because it cannot
 separate him from God. *Oh Death! where is thy sting? Oh Grave, where*
is thy Victory? 1 Cor. 15 55. Those words which are commonly translated
 the Gates of Hell, *ἡ πύλη ἡ αἰῶνος* *Mat. 16. 18.* and are thought to import
 the Power and Policy of the Devil, are rendred by Learned Camero, the
 Gates of the grave, or Death, alledging that the word *αἰῶνος* doth never
 but once in Scripture signifie Hell, but either the Grave, or the state and
 condition of a deceased person: And he conceives the mind of our Saviour
 in that expression to be, that though the Faithfull lye dead for a time as well
 as other men, Death exercises a Dominion over them, the worm seeds sweetly
 upon them, they are imprisoned in the Grave, and lye bound hand and foot
 with the Cords of death. (חבלי מוות) *Funes vel acerbissimi Cruciatūs*
Mortis. *Psal. 13. 3.*) yet that the Power of Death and the Grave shall not
 finally prevails over them. *Siquis* (saith that Learned man) *figuratur à*
hac Locutione significatum velis, perituram omnem Mortis & Sepulchri vim,
is domum profectus a Spiritus sancti mente minime aberraverit. The Aboli-
 tion of the destructive Dominion of Death is intended by the Lord Jesus,
 according to this Exposition. *Christiani* (saith Cyprian) *mori possunt,*
vinci non possunt. Christians may dye, but cannot be overcome. Death
 may kill them, but cannot conquer them. The victory of Believers over
 their Enemies is very glorious in this respect. Glorious also it is in that a
 Believer conquers his Enemies by conquering himself, crucifying himself
 (the Flesh with the Affections and Lusts, *Gal 5. 24.*) subduing his own Spi-
 rit,

sit, beating down his own Body and bringing it into subjection (1 Cor. 9. 27) plucking out an offending right Eye, cutting off an offending right hand (Mat. 5. 29. 30.) Doing strange Execution upon himself in a way of discipline, which is both a noble and a strange way of Conquering. He overcomes himself and thereby overcomes all his Enemies. Moreover glorious is it in that he is so far from being separated from the love of God by the opposition which his Enemies make against him, that he is thereby greatly furthered in the way to the perfect enjoyment of the Fruits of it. His Enemies, whether they will or no, help him to a most Glorious Conquest. For all things (how adverse and opposite soever) work for his good, Rom. 8. 28. that is, for his most Glorious, Everlasting Triumph in the highest Heavens. As the Afflictions and Troubles, which happened to Paul in the course of his Ministerial Warfare fell out to the furtherance of the Gospel, Phil. 1. 12. so the Opposition which a Believer meets with from all his Adversaries, falls out to the furtherance of his victorious proceedings in the course of his Christian Warfare, and of his After-Triumph and Glory. Nay this Victory is Glorious, in that he gives his Enemies a total Defeat and Overthrow at last. He hath a perfect and absolute Victory and Conquest over them, so as never to be molested with them more. He passeth to Heaven through the midst of his Enemies, and gets out of the reach of their opposition, or molestation, and there Triumphs Gloriously to Eternity.

Concl. 6. Every Believer obtains this Glorious Victory and Conquest through the Lord Jesus Christ. We are more than Conquerours through him that loved us, that is, through Jesus Christ, or God in Christ which is the same thing. The Apostle having discoursed excellently of this Spiritual War with one of the greatest Enemies that a Christian hath to do with, namely, In-dwelling sin, issues all triumphantly in thanks to God through Christ for Deliverance and Victory, Rom. 7. ult. And having spoken of Death & the Grave, very formidable Adversaries, & triumphed over them, Thanks God who gives Victory through Christ, 1 Cor. 15. 55, 56, 57. And there is the like Reason as to all the Enemies of a Christian. A Believer obtains this incomparable Victory and Glorious Conquest over all through Christ, For,

1. The Lord Jesus Christ hath procured and purchased this Victory and Conquest for Believers. Therefore he hath Suffered and Died, Satisfied and Merited, that his People might obtain a Glorious Victory over Sin, Satan, World, Death, and all their Enemies. The Foundation of this Victory hath been laid by an high hand of Grace in the Death and Mediation of the Lord Jesus. Man having revolted from under the Government and Dominion of Gods revealed Will and Law, and thrown off his Obedience, and made Election of Sin and Satan for his Lords and Sovereigns; The Holy God in Justice and Righteous Severity, delivers him up to the Authority and

Soye.

Sovereignty of Sin and Satan, and his Spiritual Enemies, even Death it self: and they put in their Claim to a *Sovereignty*, yea, and actually exercise a *Dominion* over Him; So that man in this Condition is a *Captive*, *Prisoner*, *Slave*, and cannot get his *Liberty*. If He struggle sometimes, and rise up to warre against them; All his Contendings are vain, He is overcome presently, and held in bondage. The Reason is, because his Enemies are (in a Sense) as strong as the Law and Justice of God. The strength of Sin (and by parity of Reason, of other Enemies) is the Law, 1 Cor. 15. 56. that is, the Law broken, and the Justice of God offended. But the Lord Jesus having satisfied and merited, when there is an Application of that *Redemption* which is in Christ to any man; Now Sin, Satan, World, have no Right to exercise this *Dominion*; they lose their Claim and Title to such *Dominion*, and this is the *Foundation* of any mans *Conquest* of them. Hence though Sin may *Tyrannise* sometimes, yet it shall not reign over them; nor have any of their Enemies any Right to Conquer or prevail, as before. Nay, Christ hath paid a great price, and bought the Victory for them of Him in whose Hand it is to adjudge it unto them. They overcome by the Blood of the Lamb, Rev. 12. 11.

2. He hath actually in his own person conquered their Enemies for them, He of good Comfort (saith our Saviour) I have overcome the World, Joh. 16. 33. That is, the Lusts of the world, the men of the world, the prince of the world, the snares, temptations, terrors and evils of the World. He hath bruised the Serpents head, Gen. 3. 15. destroyed the works of the Devil, 1 Joh. 3. 8. Now (saith the Lord Jesus with reference to the time of his sufferings) is the judgement of this World, now shall the Prince of this World be cast out, Joh. 12. 31. The Dethroning of Satan, and destruction of his Dominion by Jesus Christ is that which is intended in that expression. Hence the Apostle saith, that he spoiled Principalities and Powers, and made a shew of them openly triumphing over them in us (that is, his Cross) or in himself, Col. 2. 15. The Lord Jesus took away the Prey or Booty of Souls, which Satan had gotten, and led away the Devil and his Angels, as Prisoners of War: He divested Principalities and Powers, that is, the Apostate Angels, of all that Title they had got to the World by the sin of man; yea he triumphed over them as lawful Captives to be disposed of at his pleasure. He hath bound the strong man armed & spoiled his Goods. Thus Christ is said to wound the Head (for so it is in the Original, not Heads) over many Countries, Psal. 110. 6. By the Head of the large Earth, Some understand Satan that ruleth as Head over the Children of disobedience every where: though I judge it better to expound it to the most comprehensive sense, and then the meaning is, that Christ breaks in pieces the Head, that is, the counsel and power of Satan and all his Instruments, crushing and conquering all the Enemies of his People. He

He hath conquered *Death* in self, and having grappled and fought with that *Serpent*, he hath pulled out the *Sting*, and he hath disarmed that *King of Terrors*, that it may be in no condition to hurt and ruine his People. *Death* can be no longer a *Curse* to them; but a *Blessing*: An *Out-let* as to *Misery*, and an *In-let* to all *Happiness*. He hath *Conquered* and *triumphed* over all the *Enemies* of *Believers*, virtually on his *Crosse*, but actually and effectually in his *Exaltation*: when he ascended up on high, he led *Captivity Captive*, Eph. 4. 8. Psal. 68. 18. And he hath *Conquered* and *Triumphed* over all our *Enemies*, not for himself, but on our behalf, and for our behoof and advantage. *Victoria Domini est Servorum Triumphus. Hieron.* The *Victory* of the *Lord* is the *Triumph* of the *Servants*. Well may the *Army* of *Believers* be assured of *Victory* and *Triumph*, when as they fight with a conquered *Enemy*, and their *General* alone in his own person hath routed their *Adversaries*.

3. He puts them into a *Conquering-capacity*. He sends his *Spirit* to make the *Application* of his *Redemption* to all his *Redeemed* ones by speaking *Faith* in their *Hearts*, drawing them to himself, giving them an *actual Interest* in himself, and his *Benefits*, and putting them into a *State* of *Justification*, which is a *State* of *Victory* and *Triumph*. A justified person is in a *Conquering-capacity* and condition. He is under *Grace*, and not under the *Law*, therefore *under Sin*, nor any other *Enemy*, shall have Dominion over him, Rom. 6. 14. Take an *Elect* person, that was given to *Christ* by the *Father* from *Eternity*, and *Redeemed* by *Christ* in the fullness of time, yet before his effectual vocation, he is under the feet of his *Enemies*, in a better condition to fight it out with them then other men; *Sin*, and *Satan*, and *World* are much too hard for him. But when once the *Spirit* of *Christ* hath wrought an effectual work of *Grace* in his *Soul*, & by uniting him to the *Lord Jesus* hath brought him into a *State* of *Justification*: now he is in a condition to dispute it out to the last with all his *Enemies*, and to get the day of it. A justified person is invincible, he cannot be *Conquered*; and he is *victorious*, none of his *Enemies* can stand before him. *Victory* & *Triumph* are adjudged by the *Lord* to a *State* of *Justification*, and are infallible consequents thereof. Hence *Paul's* comfortable persuasion, and *Triumphant Expressions*, Rom. 8. 38, 39. Now all the *People* of *God* are admitted into this *State* of *Justification*, and vested in the *Glorious Privileges* of it, through the *Lord Jesus Christ*.

4. He furnisheth *Believers* with skill, and Strength, and Courage, and Weapons, and all War-like Furniture, and Military Qualifications, and Accomplishments. They are in all respects well appointed for the *War*: and it is the *Lord Jesus* that sets them forth, and furnisheth them with Arms and Weapons for the *Battel*. The *Lord Jesus Christ* is the *Christians Magazine*. All those *Arms* and *Weapons* which a *Believer* useth in his *Spiritual*

conflicts (of which you have an enumeration, *Eph. 6. 12, 14, &c.*) are such as come out of Christ's Armory. As he puts the Believer into a conquering state, in his Justification; so he gives him conquering Abilities in his Sanctification. He gives them *Skill and Valour, and Resolution*, and all other *Qualifications and Endowments* that a Militant condition calls for.

3. *He Admits them seasonable supplies and recruits of Grace and Strength unto them.* He sends them *Auxiliary Forces*, and gives them such Assistance as they need for every Conflict. *He giveth Power to them when they are faint, and when they have no might, increaseth their strength*, *Isai. 40. 29.* He gives them a sufficiency of Grace, and his Power rests on them. Hence when they are weak, yet then they are strong, *2 Cor. 12. 9, 10.* Because habitual inherent Grace will not carry them through their difficult Engagements, therefore he affords actual, and occasional Assistance as their necessities require. All that *βοηθησις* that seasonable help which is Administered to Believers from the Throne of Grace (*Heb. 4. 16.*) comes from the Lord Jesus Christ. They have the immutable Assistance of the Spirit of Christ that dwells in them. They must needs overcome in this respect, because greater is he that is in them, then he that is in the World, *1 Joh. 4. 4.* Hence the Apostle, that had low thoughts of himself, and was as much nothing in his own eyes as any man, yet attributes a kind of Omnipotency to himself. *I can do all things through Christ which strengtheneth me*, *Phil. 4. 13.* *He strengtheneth them with all might*, *Col. 1. 11.*

Concl. 7. *The Love of God in Christ is the absolute first cause of these glorious proceedings, and this infallible conquest of Believers.* For,

1. *The Everlasting love of God determines, that the Victory shall fall on the side of Believers.* The will of God is that all Believers shall conquer. Hence the Apostle lays the Foundation of this Triumph in *Divine Predestination*, and in *God's being for us*, *Rom. 8. 30, 31.* Those that are appointed to obtain Salvation by Jesus Christ (as it may be concluded of all Believers; Saving Faith being a special fruit of Election) may meet with many Enemies in their way, but shall infallibly break through all opposition, & get to Heaven at last. The Love of God hath Decreed them Victory.

2. *The everlasting Love of God lays in suitable provision of means for an infallible conquest.* Divine Love concluded upon the mission of Christ into the World, to purchase it for his People, and obtain the victory in his own person, as a common person representing all Believers. This Love gives them a *Leader*, and *General* (the Lord Jesus Christ) that is invincible, the *Captain*, the *Host of the Lord*, that appeared to *Joshua*, *Josh. 5. 13, 14.* It arms them with invincible Graces, offensive and defensive; and orders them the insuperable and invincible Assistance of the Spirit of Christ, and the needful supplies and recruits of Assisting Grace. The Love of God in Christ

Christ furnisheth the Christian Souldier compleatly every way with all that he needs in order to the Conquest of his Enemies; so that he is better provided for the Combate, and hath more Assistance in the Combate, and more assurance (consequently) of success, then any other Conquerours have. The Christian Souldier is well appointed and set forth for the War, Recruited and Assisted in it at the cost and charges of the Love of God in Jesus Christ.

3. *The Everlasting Love of God adjudges them Triumph at last, and Crowns them with it.* Divine Love sets the Glorious Crown upon the Head of the persevering, victorious, all-conquering Believer. There is a Glorious Day coming, wherein the Believer shall receive the reward of all his Labours and Travels and Combatings with the Flesh, the World, and the Devil: And this reward will be adjudged to him that overcometh, and actually conferred upon him by the Grace and Love of God in Jesus Christ. Not his Merit, but Gods Mercy and Love will then Crown him. His present sufferings in the time of his Warfare are not worthy to be compared with the Glory that shall be revealed in him, Rom. 8. 18. When Paul had fought his good fight, and finished the course of his warfare, he expected his Triumphant Crown from the Lord, the Righteous Judge, 2 Tim. 4. 7, 8 A Crown of Mercy and Grace it is, and also a Crown of Righteousness: there being a sweet concurrence of the Remunerative Justice of God with his Infinite Mercy, Grace, and Love in that Glorious work of Crowning a persevering Christian Souldier with everlasting Triumph and Glory. Divine Love adjudges and bestows upon Believers at last the Heavenly Prize they run for, and the incorruptible Crown they fight for in this World. That they Triumph Eternally is from the Love of God in Christ. Thus much for the Doctrinal part.

Use 1. We might improve this Observation, To crush the Erroneous conceits of the Arminians, concerning the possibility of a Regenerate mans total and final Apostacy. For to assert this, is to say, that a Believer may be totally defeated and overcome, and Sin, Satan and World may prevail over him to his utter Ruine. The Truth we have discoursed, is ready prent to militate against the men of that Heterodox persuasion: and is alone (without the Levy of any other forces) of strength sufficient to fight that Enemy and beat him out of the field. This Text of the Apostle, and the Observation we have deduced from it, smites those Adversaries of the Doctrine of Perseverance under the fifth Rib, or rather stabs their fifth Article concerning the Apostacy of Saints to the Heart. This one Weapon if be well managed and wielded will do real and through Execution. For if there may be a total & final defection of Believers, or falling from Grace, & out of the favour of God, then there is a possibility that a Believer may be totally & finally separated from the love of God: & so totally conquered, which is diamet-

trally opposite to the Strain and Genius, and Intendment of the Apostles Discourse & what we have been regularly superstructing upon it. But let it be enough to have thus Faced that Grand Enemy the *Arminian*, without engaging further on this occasion in any pitch'd confutation of him.

Use 2. *This makes it appear who are the bravest Souldiers, the most Renowned Warriours, Persons of the greatest Bravery and Gallantry in the World.* They are Believing Men and Women. A Christian Man or Woman is by many degrees a better Souldier then *Cesar* or *Alexander*. Sincere Believers, of all degrees and conditions, are persons of eminency this way. Among the victorious Worthies, whose Famous Exploits and Achievements are Recorded, *Hib. 11*. The Apostle doth not leave Believing Women out of the Catalogue. We read of great Exploits that have been performed, even by those of the weaker Sex, both in Sacred and Common History: but none to be compared with those which Believing Women, through Faith, have enterprized and accomplished. *O Woman, great is thy Faith*, saith our Saviour, *Mat. 15* 28. Why then it might be said also, *O Woman, great is thy Victory*: For this is the Victory that overcometh the World, even our Faith, 1 *Joh. 5* 4. True Faith, though it be but as a Grain of Mustard Seed, will overcome and bear down all that opposition the World can make against it. As to this Christian Warfare, Victory and Triumph, Believers of all sorts share in it: there is no difference in this matter, but Jew and Greek, Bond and Free, Male and Female are all one in this respect through Jesus Christ. The weakest Believer will be too hard for the strongest Adversary. This is a clear Consequence from what we have discoursed, that a Believer is the bravest, and most victorious Souldier in the World.

Use 3. *A word of singular Encouragement and Comfort unto all that mourn for the sorrowful state and Condition of Jerusalem.* Know it, and Believe it, that the Church of God, however afflicted and oppressed in the world, shall certainly prevail and get the Day at last. The Victories & Triumphs that God hath decreed and determined shall certainly be awarded and given to the conquering Militant-Church in the Season thereof. How might we expostulate the Case with the mightiest of the Churches Adversaries? with the High and Low, Great and Small ones of the Earth in this respect? why do the Nations rage and People imagine a vain Thing? vain it is, and will be found so in the Issue, to oppose the Lord Jesus, to fight against his Members, to plot and practise, design and endeavour the Ruine of the Interest of Christ in the World. For the Lord Jesus, and his called, and Faithful & Chosen, shall certainly more than overcome at last. The Lamb and his Followers shall be illustrious & conquerors. The Beast may arise out of the Bottomless pit, and raise the Posses Inferni, or Infererary, come with Legions of Devils, and their In-

Instruments, and set their Hellish Armies in Aray, and make wars upon the Witnesses and overcome them for a while: but they shall overcome at last in a glorious manner. Verily, no Weapon that is formed against the Church shall prosper. Christ laughs at all the Confederacies and Complotments, and mad Rage of the world against his Interest and Members: Psal. 2. 4. And his People (that are at present in a sad and sorrowful Condition in the Heat of the Engagement) shall laugh too, and Triumph over all. Excellent were the Expressions of that man of Faith, Martin Luther to this purpose. "That the Kings and Princes & People do sorge against the Lord and his Christ, I account (saith he) an Happy Omen, and much better then if they fawned and flattered: For it follows (in the second Psalm) He that sisseth in the Heavens shall laugh at them. Hoc autem principe nostro illos rident, non video cur nobis fendum sit a facie illorum. As long as our King laughs at them, I see no Reason why we should cry for them. They that make Christ laugh by their ridiculous Opposition, should not make his People cry. Verily every Believer hath that in his Heart (I mean the Victorious all-conquering Grace of Faith) whose Prerogative it is to laugh to scorn all the foolish plots, and ill contrived Designs, and feeble Attempts of men against Christ and his Church. For indeed their wisest Contrivances are Foolishness, and their strongest Endeavours against the impregnable and invincible Interest of Christ and his Church, are weaknes it self, and will appear so at last. And if Christ laughs at them, why should not his Friends and Followers also? For he laughs (as Luther goes on) not for his own, but for our sake, that we also through Faith may laugh at the vain Counsels of Men: So much need there is of Faith, that the Cause of Faith may not be managed without Faith, Ne Causa Fidei sit sine Fide. He that is sure of Victory may well laugh in the Face of his Enemies. Now though wicked men are plowing and making long Furrows on the Backs of the Righteous, yet the Lord will certainly cut their Traces. The blessed Lord Jesus leads and assists his People, and the Shout of a King and General is among them, Numb. 23. 21. And that is assurance enough of Victory. What an invincible Army must the Body of Saints and Believers needs be, whereof not only the General, but every private Souldier is Invincible: They shall say at last, Lo this is our God, we have waited for him, And he hath saved us: this is the Lord, we have waited for him, and now we will be glad and rejoyce in his Salvation, when all Moabs shall be trodden down as Straw for the Dung-hill, Isa. 25. 9, 10. O Beloved! Lift up your Heads and Hands and be encouraged. Though it is a day of Trouble and perplexity and of doubtful Expectations in many respects, yet in the eye of Faith it is an hopeful Time and a promising Season, when the world (this blind and mad world) is in a Tumult and Upstart against the Church of Christ. The great and glorious Things that are to be

fulfilled; the faithful and true sayings of God cannot be accomplished by the Quietness and sitting still of the Nations. When the world rageth against the Church, and is up in Arms to make havock of it; then Christ Jesus, and those Veteran Legions, the glorious Angels; the Lord Jesus, the Man upon the Red Horse among the Myrtle Trees, attended with Red, speckled and white Horses, Angels deputed to several Offices and Administrations, (Zech. 1.8.) are in a posture of readiness to charge the Enemy, and bring off the people of God with Safety and Honour, that are hotly engaged in the Conflict with their Adversaries. The Witnesses may be overcome and killed, but they shall live again. They that mourn for Jerusalem, shall have a Time to rejoyce for Her, and with Her, *Isai. 66. 10.* men that wage warre against Heaven, and bid open defiance to the great Interest of the Lord Jesus (who is Faithful and True, and in Righteousness doth judge and make warre; who is King of Kings, and Lord of Lords, *Rev. 19. 11, &c.*) shall be confounded; and Jerusalem shall be a Burdensome Stone and a Cup of trembling to the Adversaries thereof. Indeed we must wait Christs Time for the exerting of his Power, and the Lighting down of his Omnipotent Arm, the Day of his power and wrath, when He shall gird his Sword on his thigh, and his Arrows shall be sharp in the Heart of his Enemies, and he shall smite through the Loines of them that rise up against him, and of them that hate Him, that they rise not again. There is a Day coming when the Right Hand of Christ shall teach Him terrible Things, *Psal. 45. 4.* In the mean while our work is to wait and pray, and exercise Faith and Patience (For here, or in this matter is the Faith and Patience of the Saints proved and exercised) and when the Day comes which God hath determined, your very General alone can win the Field, and turn the Battel to the Gate, and give you a signal Victory: and will do it right early for his Suffering Servants, that shall need to do nothing then, but stand still, and see the Salvation of the Lord, and what Destructions He will make among their Adversaries. If one Saint be thus Victorious (as you have heard) never question but the whole Body of them shall (in Gods Time and way) prevail and Conquer in a glorious manner.

Use 4. Of Exhortation, to such as have Believed through Grace; in several Branches.

1. Be Encouraged then to fight this good Fight, where there is so much Hope, may such Assurance to Believers of a Glorious victory. They must needs Conquer, that fight on such Terms as we have mentioned, and have such provision laid in for Victory and Triumph. They must needs Conquer, whose very General alone, is able to Conquer all their Enemies. Well may the Christian Souldier be hardy, daring, venturesome, courageous, resolute in his way to see upon his Enemies, that hath such Assurance of being Tri-
umph-

unphantly successfull in all his Engagements. Here is encouragement enough, one would think, to make any Coward valiant in fight. Never despair nor give in then, but fight this good fight of Faith. Therefore for Direction;

1. Let all Believers know and consider well that they are Soldiers, and have fighting work before them. That they have many Foes to deal withal, and that they are in the Field deeply engaged in a sharp contest about the things of their Peace: And that there is no retreating, or drawing off, or looking back without shame and misery. That they are waging a War, that is of greatest importance, of everlasting Consequence, and of infinite concernment to them. Do not rest in slight Apprehensions, trifles and overly Thoughts of your State and Condition in this respect; *lest you fall into a Lais like frame*, (Judg. 18.27.) and dwell securely and carelessly in the World, and expose yourselves to the inroads and incursions of your Enemies. Know that you do not dwell far from evil Neighbours: you have Mortal Enemies bordering upon you, that will make all Advantage of your Security. You have a Troublesome, Quarrellsome In-mate, one that was bred and born with you, and hath grown up with you, and is a constant Lodger in your House, and Companion at home and abroad. Indwelling sin (I mean) with its Confederates, that hold exact intelligence one with another, and watch all Advantages against you.

2. Labour to get accurate Intelligence of the Policies and Designs of your Adversaries. Acquaint yourselves with the deceitfulness of sin, the Frowns and Impostures of the World, the Wiles, Methods, Depths and Advantages of the Devil, the desperate wickedness of the Heart, and the dangerous effects of evil Counsel there. Find out the Cabinet Counsels and Politick designs of your Enemies against you: what they design, what Stratagems they use, what advantageous seasons they chose to fight you in, what false Colours they put out, that they may surprize you in the Disguise of Friends, what politick Retreats they make, what Ambushments they lay, what Reserves of fresh Forces they have in readines, what gradual and secret Approaches they make, where they plant their Artillery, and are designing to make a Breach in your Grace, or Comforts, that they may Storm your Souls, and make themselves Masters of all. Do what you can to inform yourselves what it is they drive at, how and where, and which way they are like to Assault you. In waging of War there is (as One speaks) the greatest improvement of Humane Wisdom and Industry. Discover as many as may be the Subleties and Policies, and Forces and Advantages of your Enemies, that you may be provided to obviate them.

3. Get Skill and Dexterity in using the Arms and Weapons of your Spiritual Warfare. How to put on the Girdle of Truth, and Breast-plate of Righteousness.

Devoutness: how to use the *Shield of Faith*, and *Helmet of Hope*, and to wield the *Sword of the Spirit*, (the Word of God) and to improve all the pieces of your *Spiritual Armour*, and all the *Weapons* that your *General* puts into your *Hands*. A Christian is compleatly armed and appointed, but many times knows not how to use his *Weapons*. Have your *Arms* in readiness, and learn to make a ready and dexterous use of them. That you should not only have *Grace*, but be well Skilled in the vigorous, lively, reasonable Acting and Exercising of all the *Graces* you have, is the meaning of this Direction.

4. *Lift your selves into some particular Company that is engaged in the same Warfare.* It is a great Disadvantage to a Christian to stand and fight alone, and not to have a particular and peculiar Interest in the Help of other Christians: which is the Case of those that live out of Church Fellowship, and do not put themselves under the Watch and Discipline, and Conduct of particular Churches. *We* (saith Solomon, declaring the Inconveniency of Solitariness) *to Him that is Alone, when he falleth, for he hath not another to lift Him up: And if one prevail against him (that hath a Companion and Helper) two shall withstand him, Eccles. 4. 10, 12.* It is as true in *Spiritual* as in *Civil and Common Cases*. It is a great Advantage in our *Spiritual Conflicts* to have good Company, whose Help and Assistance is engaged to us. It is the *Lords Appointment* that *Monks* should live together in Societies, as in *Families, Common-wealths, Churches*, in order to *common Helpfulness*. It is the singular privilege of *Church members* to have a peculiar engaged interest in the Prayers, & Counsels, & Help of their *Fellow Brethren*, which is a very desirable Thing, and a considerable Advantage, 1 Cor. 12. 25, 26. Do not therefore *Combat* alone, but get into some particular *Body of Saints* Assistant.

5. *Keep Order. Fight every one in your own places where you are set. Be sure you keep Rank and File.* Order is the Beauty of the World, and of an Army in Special (In Allusion wherunto the Stars are frequently called the *Host of Heaven*, because of the exactness of their Order & Regularity of their Motion) and of the Christian Army (the Church of Christ in its Militant Condition) most of all. Of the Spouse of Christ it is said, *Thy cheeks are comely with Rows of Jewels, Cant. 1. 20.* that is, the outward Face and Countenance of the Church is Comely, Beautiful and Glorious with keeping their right place and order, as well as the manner of Gods own Ordinances, as some Expound it. A Church well ordered is Beautiful as *Tirzah*, comely as *Jerusalem*; and terrible to her Adversaries as an Army with Banners, Marches and Ordered under their Banners and Ensigns Cant. 6. 4. This of Order is one respect wherein Churches are well compared to Armies that are well ordered and disciplined. This is the Glory and strength of such Christian

Christian Societies, and no small Advantage to every Christian. Those are the best Souldiers that are best exercised to keep their own Place and Order. So *Material* a Thing it is, that it is the *Character and Description* of good Souldiers, that they were such as could keep Rank, *1 Chron. 12. 38, 39, 40*. The private Sou'dier must not straggle, or leave his place, or thrust Himself into the place and Command of the Officer, but every one keep the place assigned Him. A Souldier that is commanded to stand such a Ground, must not stir from it, though He is sure to dye upon the place: If He leave it, he dies for it by *Martial Law*. No personal danger will excuse him for such breach of order. There is no dispensing with it. A Christian Souldier must not be ἀτοπος, One that keeps not his place if I may so render it. Nor ἀτακτος One that breaks orders, and behaves himself disorderly. Rules of Order must be carefully attended. Many of you see the Beauty, and acknowledge the benefit of Order in other Societies, and observe it with much exactness at your Trainings and Artillery Exercises, and must do so in real Engagements. And why should not Christians apprehend the like necessity of attending Order (Christ's Order I mean) in every *Christian Army*, every *Ecclesiastical Society*, and the like inconveniences of the contrary.

6. *Maintain Peace and Union with your Fellow-Souldiers, or with those of the same Company, or Regiment, or Army, as much as in you lies: Communion I mean with the Members of the Church wherein you stand, and with the rest of the Churches of Christ.* There are some cases wherein peace with men cannot be kept; nay, wherein it is a duty to contend against them earnestly for the Faith, for the Truth, for the Glory of God, and for the good of the Publick: But if it be possible, as much as lieth in you (as far as it is possible, lawful and expedient) *live peaceably with all men*, Rom. 12. 18. especially seek and follow peace with your Fellow Souldiers, your Brethren and Companions in Tribulation, and in the Kingdome and patience of Jesus Christ. Peace among, and mutual Communion of Churches and Church-members is as necessary a thing, as peace and union in an Army. I wish with all my Soul that this might be attended in this great Town of Boston. That these three Churches might be as a *threefold Cord*, so twisted together, that they might not be easily broken. Mutinies in an Army between one Company, or Regiment, and another, are hazardous to the safety and good of the whole, and therefore severely punished. A wise General will take the least hint of any Overture that way, because it is a thing of dangerous Consequence to the Army. Christ, your General, is as apprehensive and jealous of such things among his People. Woful was the case of Jerusalem, when besieged by the Romans on this account of divided parties and Factions within, which hastened their ruine; and facilitated the Roman Conquest. And do

you think that Divisions in and among Churches are not of threatening Consequence to such Societies? The Lord be merciful to us in this respect. *Must the Sword devour for ever? Do you not know that it will be bitterness in the latter end?* I hope you do not wage here *πόλεμον ἀσποτατον* An irreconcilable War. If the Sons of men shou'd be implacable, yet one would think the Sons of God should put on (as the Elect of God, Holy and Beloved) *Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-Suffering, Forbearing one another, and Forgiving, if any Man have a Quarrel against any, as they expect Forgiveness from the Lord Jesus, putting on Charity, which is the Bond of perfectness*, Col. 3. 12. 13, 14. Shall that of the Apostle, Speaking of the works of the Heathen, (Rom. 1. 31.) be verified in any of the Professors among us, that they are *ἀσποτατοι* Implacable God forbid. They are your Enemies, yea, common Enemies to the Interest of Christ, and his people that will go about to *Foment* these Divisions, or advise to the perpetuating of these Differences. If I were not well assured that Christs Name, and Interest, and your own Souls suffer unspeakably hereby, I should not have opened my Mouth in this manner. However I hope none here are so much in love with Contention as to be angry with Counsels of Peace. It is a matter of great Consequence. O let us not turn our Swords into one anothers Bowels, as the Midianites (Judg. 7. 22.) Philistines (1 Sam. 14. 15, 20.) Moabites, Ammonites and the Inhabitants of Mount Seir (2 Chron. 20. 23.) as well as others, have done to their own Destruction. I believe really that it is with these Churches, or Companies of Christian Soldiers in this place, so far as there is any Contention among them, as it is with Soldiers now & then in the Heat of Battel. Sometimes through mistake in the Hurry and Confusion of Battel, one Regiment or Company chargeth another of the same Army, slaughtering and destroying their own dear Friends, engaged on the same side, and for the same cause, instead of their Enemies. This hath occasioned great Mischief. So through Darknels, Confusions, Misunderstandings, and Misrepresentations of Persons and Actions in an Hour of Temptation, it comes to pass that Brethren contend and quarrel, and wound one another with the wound of an Enemy, and of a cruel One. Mistakes and Misapprehensions are the usual, sad occasions of great Divisions. We had need watch and Pray, that we enter not into Temptation in this respect, and to exercise Charity towards such as differ from us in Circumstantial, in matters of Doubtful Disputation only; lest we blindly and precipitately run over and ruine, hack and hew down our Friends and Brethren under the notion of Enemies. Oh make and Maintain Peace among your selves, you Soldiers and Military Companies of Jesus Christ. A Cessation of Arms for the Present is not enough. It is a League of Amity and

and Friendship, and Brotherly Communion that I contend for. O that it might be speedily effected! lest a Common Enemy prove the only effectual Mediatour between the Brethren at variance, and a pacification be made at last by such Instruments and Means as neither Party will have any joy or pleasure in. And the Blessing of the *Peace-maker* be upon the heads of those persons that shall be graciously instrumental in Gods way to settle a good and lasting Peace and Correspondence among these Churches, or sincerely and vigorously endeavour it.

7. *Make it your chief care and business all the time of your Warfare to please your Great General the Lord of Hosts, the Lord Jesus Christ in all things.* That is the property of a good Souldier, 2 Tim. 2. 4. He designs to please his Commander in chief, by a ready Obedience. This was the singular commendation of the *Centurions Souldiers*, Mat. 8. 9. Luk. 7. 8. No Men are under more absolute Command than Souldiers, that must not dispute, but obey the Orders of their General. In like manner do you observe all the Orders of the Lord Jesus, obey all his Words of Command, adventure upon the hottest and hardest pieces of Service, when he requires it; hold no Intelligence, or Treacherous, close Correspondence with his Enemies; In every Motion or Action consider with your selves whether this or that course, and carriage and Posture will please Christ. And in particular please him by a ready and cheerful Obedience to Inferiour, Commissioned Officers for his sake. *Obey them that have the Rule over you*, is one great word of Command which our Lord & Saviour gives, Heb. 13. 7, 17. Though I am as truly & heartily opposite to the *Presbyterian Perswasion* (with due respect to the Piety and Learning, and Orthodoxy and Excellent Abilities and Accomplishments of those our Fellow-Brethren, and Souldiers that march on that side of the way, be it spoken) wherein it lies in direct Opposition to the Substantials of the *Congregational-way*, as any of you: and though I am remote enough from the intention of improving the Text but now mentioned, to the establishing of such an Absolute and Arbitrary Rule in the *Presbytery*, as is really inconsistent, and incompertable with the due privilege and liberty of the People: yet I am sure that all are not *Guides, Overseers, and Rulers*, but that there are *Rulers and Ruled, the Governours and the Governed* in all particular Churches according the Sovereign Institution of Jesus Christ; there are Officers and Private Souldiers according to the appointment of our Lord General: And I must say freely, that that way of Church-Government that allows not the Rule and Government truly and properly so called, to Church Officers, is not the way of Christ's Institution. Obey therefore such as the Lord Jesus hath set over you in the Lord, if you mean to please him. Otherwise you may be sure that your General will severely punish the undue contempt of the meanest Officer in the Christian Army.

8. *Be willing to endure Hardship.* This is another Qualification of a Soldier, 2 Tim. 2. 3. Church-Officers are called to this in a special manner: but it is the duty also of every Christian Souldier, that must expect to wrestle with many Difficulties. A man must never think to be a Souldier that is nice and delicate, and loves to favour himself and indulgeth to pleasure and ease. *Nimis delicatus es Christiane, qui voluptatem hoc seculo concupiscis.* Tertull. Every Souldier must resolve upon enduring Hunger, and Thirst, and Cold, and Wet, and Weariness, and lying upon the Ground, many Hardships and Inconveniencies in the course of his Military Employment. As *Alex* the Scythian said to Philip of Macedon: *You Command Macedonians that can fight with men; But I Command Scythians that are able to fight with Hunger and Thirst.* A Course of Warfare is usually a Course of Hardship, as well as Hazards. Christians must look for many hardships in their way, ill Usage, and coarse Entertainment, and sore Inconveniencies, and hard Duty in their Warfare. It is their great Wisdom and Duty to expect them, and learn to comport aright with them.

9. *Do not encumber your selves with other Occasions, or with anything that may take you off, or hinder you in your Warfare.* No man that Warreth engageth himself with the Affairs of this life, 2 Tim. 2. 4. Souldiers are greatly taken off from other employments; they cannot follow Merchandizing or Husbandry, or this or that Trade to any great purpose. They have enough to do to attend their Watchings and Wardings, Marchings and Motions, the Orders and Commands of their Leaders. True it is that a particular Calling is very well consistent with the General Calling of a Christian Souldier, and should be so attended and managed, that it may be a furtherance and no hindrance thereunto. But may we not fear that there is a fault among Christian Souldiers in this respect? and that they are generally too much engaged in other matters, and entangled with the World and the Affairs thereof, and thereby rendered less disposed to the service of Christ in their Christian Warfare? Certainly inordinate Affection to the things of this World, and over eager pursuit of them doth in no wise become a good Souldier of Christ:

10. *Be content with your Wages.* That is the good Quality of a Souldier, as John the Baptist intimates, Luk. 3. 14. A Christian properly hath no wages, because all he enjoyes is of meer Grace and Courtesie. When he hath done all, He is an unprofitable Servant, Luk. 17. 10. But my meaning is, be contented with what the Lord Jesus Christ affords you at present for your sustenance and encouragement. Yea, though he keep you at short Allowance as to comforts and spiritual suavities, and such a sufficiency of Grace to prevail, and conquer, and tread down all your Enemies, as you could desire; yet be quiet and contented with your present portion; do not

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not Murine or Murmure, but be Humbly Thankful for, and well sufficed with such things as you have, *Heb. 13. 5.* And be assured, that the Lord Jesus, though he owe you nothing, and keep you short at present, will pay you well at last. The time is coming, when you shall be drawn out of the Field, and discharged from this Warfare, and then he will pay you all your *Arrears*, over and over, and gratifie you for all your Service (such is his Grace) with that which you may comfortably subsist on to Eternity.

This is the first Branch of the Exhortation. *Let all true Believers be greatly encouraged to fight against their Spiritual Enemies; & that both in their private and publick Capacities.* For every Believer must engage in a Warfare, not only General and Common to all Christians, but also proper and peculiar to himself in his place and Condition. Therefore I would crave leave to Address my self here with a word or two of Encouragement to our Pious, Faithful, Honourable Rulers in their Warfare, not as they are Christians only, but as they are Christian Magistrates also, and the *Nursing Fathers* of our Common-Wealth and Churches. It would indeed be a most importune and intollerable Thing, notorious *Baldness* and *Rudeness* in me this Day, and on such an Occasion, to stand here and dictate to our Honourable Patriots and Worthies, or to direct and advise them about the particular management of their Civil Affairs. As every man should be wise in his own Calling and Concerns: So it is the great Happiness of *New-England* that we have Persons of great worth and Wisdom, Integrity and Experience, ruling over us, and guiding us by the Skillfulness of their Hands; and such as have no need of the Instructions of such a piece of weakness and unworthiness as stands before you. They know their own Business, and are taught of God to manage the great Affairs under their Hands. I remember well, that I am an unworthy Minister of the Gospel; not a Statesman, or projector. And therefore I am very farr from the Design of obtruding upon you (much Honour'd) my raw and indigested Apprehensions about the Condition of your Affairs, and what may seem Counsellable in that respect. But I would with all Humility, Respect and Affection, administer to you a word of Encouragement, in a particular Application of what hath been discovered of the Christians Warfare in General to your Warfare in Special. You must Combate with *Prophaneness*, with *turbulent Heeds*, with *Blasphemies*, with *Injustice*, with Disorders of many Kinds: and in so doing will be exposed to *Censures* and *hard Speeches*, yea, to many *Difficulties* and *Discouragements*. And if you should be ready sometimes to desert in this publick Engagement, and complain that you are not able to bear this heavy Burthen that is laid upon you: it would be no more then what we read of *Moses*, the meekest man, and one of the best accomplish'd Leaders and Govern-

This Sermon was Preached when the General Court was sitting, and in the Audience of the much Honour'd Members of it.

that ever was upon Earth, *Numb 11. 17. 12. 14.* The Eminency of
 your place and work makes you the more conspicuous, that you will be
 the fairest Mark for Satan, and his Instruments. *Qui regit Signum est in
 quid Satanas omnia secula dirigit.* Satan and his Followers, that fight un-
 der his Banner, will be casting all their Darts at you. "*Magistratus indi-
 cat virum.*" Magistrates places are as Furnaces to try them in. Place of
 "Government trieth the Spirit of a man, whether he be just or corrupt, liberal
 or covetous, valiant or fearful, for God or for Man; as Mr. Cotton observe
 on *Eccles. 3. 18--22.* Every Calling hath its Temptation: and yours (as
 High and Honourable as it is) is not privileged in that respect. You are
 Gods indeed in the Scripture *Dialect* (*Psal. 82. 1, 6.*) but you are Men too,
 subject to the like passions, perturbations, Confusions and Temptations, that other
 men are: nay, more exposed thereunto on some Accounts. Your Places are
 High, and you dwell in the upper Region; but you are wiser then to look for
 nothing but Stilets and Serenity there, where you are not out of the way &
 walk of the Prince of the Power of the Air, who will be sure (if he can)
 to raise many a Storm and Tempest upon you. I am not much acquainted
 with the State of your Affairs: but if I should Improve my Observations,
 and conjecture from what I have noted elsewhere, I might well conclude,
 that you have Difficulties more then enough before you in your way. You
 are continually travelling in Birth with the publick good; and there may be
 some that (as it is said of the Dragon, that he stood before the Woman that
 was ready to be delivered, to devour her Child as soon as it was born, *Rev. 12. 4.*
 So) will be ready to stifle the Issues of your Counsels in the Birth, or to over-
 throw them, and devour them as soon as they are born. Now the word of the
 Lord to you is (as sometimes to Joshua, *Josh. 1. 9* Be strong and of a good Cou-
 rage, be not afraid, neither be you dismayed: For the Lord your God is with you.
 Take Courage and acquire your selves as the good Souldiers of Christ, and
 valiant Worthies in your Warfare. You have growing Sins in a growing
 Common-wealth to grapple withal. O be Courageous, and fight your Fight
 against such Enormities. Do not draw your Sword merely to flourish and
 beat the Air; but strike home: And if you have not Swords that are sharp
 enough, or long enough to reach, to do thorough Execution upon the En-
 mies of our peace, the God-provoking & State disturbing Sins & evils among us;
 Be sure you get such as may do it; I mean such Laws as may be keen and
 comprehensive enough to reach them. And the Lord blest you, (with the
 Honoured Magistries) at your great Council of Warre, as I would take Liber-
 ty, this day, to stile your General Assembly, where you are considering
 what to do to better, to conquer and beat down the Sins and Disorders that
 lift up the Head amongst us, and are the great Enemies of the Prosperity of
 our Common-wealth and Churches. I might also particularly apply this
 word

word of Encouragement to the pious and laborious Servants of the Lord in the work of the Ministry. *O my Brethren and Fathers!* you are the good Souldiers of Jesus Christ in a peculiar manner, *2 Tim. 2. 3.* Paul calls *Ephraïmus* the Pastor of the Church of the *Philippians*, his *Fellow-Souldier*, *Phil. 2. 25.* Both *Extraordinary and ordinary Church-Officers* are *Souldiers*. Your *Life* is a *Warfare* in a way of *Specialty*. Besides the Enemies you have to Engage with as you are Christians, you have Enemies also to conflict with as you are Ministers. I speak not of the persons of men which are to be pitied and tendered: but of their Vices, which must be opposed and combated withal. You have *Unruliness, Disorderly Behaviour, Prejudices, Reproaches, base Nick-names, hard Usage,* and *injurious dealings* among men; the *Pride, Ignorance, Obstinacy, Unfruitfulness,* and *Ingratitude* of some you have to do with, besides your particular Temptations from Satan (who maligns the Ministers of Christ more then other men) to conflict and combat withal. Some of you may be in *Paul's Case, Fears within, and Fightings without, and Trouble on every side, 2 Cor. 7. 5.* You are Souldiers and must expect Knocks and Blows in your *Warfare*: but you may be assured of a most *Glorious Victory*. We live in times of great Degeneracy, and in special of great Disaffection to the Ministers of Christ: Times wherein Satan industriously *insults* and infuses endless Jealousies and prejudices into the Heads and Hearts of People concerning the Faithful Ministers of the Gospel. As the King of Syria said to his Captains, *Fight neither with small nor Great, save only with the King of Israel, 1 King. 22. 31.* So doth Satan seem to say to his Followers at this Day; Do you fight neither with one or other, so much as with the Ministers of Christ. This is the Ball that Satan hath at his Foot, the great Game that He is playing, up and down; to asperse, and vilifie, and bring down the price and esteem of Christs Messengers: as well knowing then how to destroy the Souls of Men and Women, *Heaps upon Heaps*, as it were. Well, you are Souldiers, and must not be discouraged. You are well appointed; you have Arms to fight withal. Prayers and Tears and *Ministerial Authoritative Dispensation* of the word and Ordinances of Christ, with Courage And undaunted Resolution, are the *Weapons* of your *Warfare*, which are not *Carnal, but spiritual and mighty*, through *God assisting, 2 Cor. 10. 4.* And if it would not sound too much like the Word of a Commander; if it were not too much Boldness and Arrogance, I would say to my Reverend Fathers and Brethren, *Fellow Souldiers Stand to your Arms.* The Day is your own, and the Victory will be finally determined on your side. Your *Sighs, and Groans, and Prayers, and Tears, and Ministerial Constancy* shall not be in vain; but the Lord will shortly give you the Victory. Take heed of Short-spiritedness, of Impatience, of Fainting in the Contest, though it may be sharp and severe for a time. The *Al-*

teranian Spirit the *Antiministerial Spirit*, the *Heretical evil Spirit*, the *Be-*
welling and Disorderly Spirit, or whatever else it is that you combat withal
 shall be routed, run down, put to flight; And the folly of such Things and
 persons will be made manifest to all men. Nothing will abide, but what
 is built, not on the variable and uncertain Fancies and Affections of men, but
 on the Everlasting Foundations of Scripture and Reason. Reason and
 Truth will stand their Ground, and keep the Field when all that is opposite
 therunto will be put to flight and totally discomfited. I shall say no more
 to you but in the words of the Lord to the Prophet, *Ier. 1. 18, 19. The Lord*
hath made you Defenced Cities, Iron Pillars, and Brazen Walls; and though
men fight against you they shall not prevail; For the Lord is with you. Nay,
 further, If I could but get into the Hearts of any of the People of God in this
 Assembly, and make discovery of the particular Corruptions and Tempta-
 tions that this or that Believing Man or Woman is Confessing and Combating
 with; I would say to them, *Be strong in the Lord, and in the power of his*
might. As the Priests were ordered by the Lord to give a Word of Encou-
 rage-ment to the People of Israel, when they were approaching to Bat-
 tle against their Enemies, *Deut. 20. 3, 4.* So give me leave at the Head of this
 Christian Camp here Assembled before the Lord, to bespeak the Israel of God,
 and to say, *Let not your Hearts Faint, Fear not, and do not tremble, neither*
be ye terrified, because of your Enemies: For the Lord your God (even your
great Lord General, the Lord Jesus Christ) is he that goeth with you to fight
for you against your Enemies, and to save you. What should I do but say to
 them that are of a fearful Heart, *Be strong, fear not: strengthen ye the weak*
Hands, and confirm the feeble Knees, Iſai 35. 3, 4. You are it may be Buffeted
 with Satans Messenger, pained with the Thorn in the Flesh, Maltreated and Tor-
 tured (as persons held upon the Rack) with Temptations to *Atheism, and Un-*
belief, with Blasphemous Injections, and Amazing Suggestions, Tormented
with the poisonous fiery Darts and Arrows of that evil one, Combated with
Wickedly, Worldly Lusts and Corruptions that give you no rest. Oh Courage,
 Courage, Dear Hearts, Fight it out to the last. And if you are Foiled, get
 up again by Repentance, and renew the Combat in the strength of Christ, and
 never ask Quarter, or make a Surrender of your selves to the Will of your
 Enemies; for you shall obtain a Glorious Victory. Possibly (O Believer)
 thou hast been sleeping in the Lap of some Devilish, and hast lost thy strength,
 and art fallen into the Hands of the Philistines, that have bound thee with
 Fetters, and made thee to Grinde (which is the sad condition which some
 Christian Soldiers through Security reduce themselves unto) yet let me tell
 thee for thy Encouragement, that though thy Locks are Shaven off, yet
 (through Grace) the Lock of thy Strength will grow again, and thou shalt
 be able to smite those Philistines. Let all the Followers of Christ be warned
 by

by the Falls and Surprizes of themselves and others to stand upon their Guard, and continue in a vigilant fighting Posture, that they may not give up themselves to the Will of their Adversaries, that ly in Ambush, and watch all Advantages against them. Watch ye, *stand fast in the faith, quit you like men, be strong,* 1 Cor. 16. 13. Yet a little while, and you shall triumph over all your Enemies, The Lord will shortly deliver you from Sin and Sorrow, and the Snares of an evil World, *and bruise Satan under your Feet,* Rom. 16. 20. The God of peace shall do it for you, when the time of your Warfare shall be accomplished.

Thus much for the first Branch of the Exhortation. The Second is

2. *Learn and Labour to improve the Lord Jesus Christ in all your Spiritual Conflicts and Engagements.* For want of this Holy skill Men do but beat the Air, and make a vain flourish; and contend to no purpose at all with the Enemies *this War against their Souls.* Here all the false Religions in the World, and that of the Papists in special, fail Exceedingly. They are wholly unacquainted with the *Mystery of the Gospel,* the Efficacy of the Performances of Jesus Christ, the orderly way of improving the Satisfaction, Merit and Intercession, or the Humiliation and Exaltation of the Mediatour: and what course do they fix upon? Truly they think to *vanquish their Corruptions in the strength of their Vows, and Fastings and Penances, and self-denied, self-macerating Austerities;* which may possibly kill the *Natural Man,* but will never destroy the *Corrupt Old Man:* and to fright away Satan (the tame and timorous Devil) with their *Crossings and Holy Water,* and such like Popperies. That which lies at the bottom of all their Miscarriages in this business is, that they know not how to improve the Lord Jesus in order to the Defeat and Overthrow of their Spiritual Adversaries: without which Divine skill Men may Scuffle and Skirmish with their Foes, raise much Dust, and make a great noise and bukle, as if they would do great Exploits; and yet all end in *Shame and Disappointment.* For you see that all the *Victories and Conquests* which Believers obtain are *through him that loved them, even the Lord Jesus Christ.* O therefore learn that Spiritual Art of improving the Lord Jesus in all your Combats, or you do nothing. Much should have been said here about that fulness of provision that is laid up in Jesus Christ for the support; Relief and Assistance of Believers in their Conflicts, and their Enablement to make a Conquest of their Enemies: and about the *Advantages of Faith* upon the Lord Jesus, and stretching in all suitable and seasonable supplies of Strength and Grace from his store. Time and Strength would fail me, if I should enter upon so large and spacious a Subject; and I had rather say nothing, then speak generally, superficially, and slightly to a matter of such importance; therefore I shall thus pass it with a brief mention of it. The third Branch is;

1. *Knowledg the Emph of God in Christ, and bleſs the God and Father
 our Lord Jeſus Chriſt for all your partial and preſent Victories and Conqueſts
 in any of your Engagements with the Enemies of your Souls. Doth the Lord
 help you to ſlug your ſilviſ-like Men (ἐν Ἀπὸθεοῖς) or like Chriſtians
 either, & the Soldiers of Jeſus Chriſt in any Conflicts with your own Cor-
 ruptions, or Satans Temptations? Oh remember that it is through the Love of
 God in Chriſt that you Prevail and Conquer: And therefore bleſs God and
 be thankful to him for all your Victorious Achievements, and offer him the
 Sacrifice of Praise and Thank-giving. When Iſſaſaphat and his People
 went forth againſt that great Multitude of Moabites, Ammonites, and the
 Inhabitants of Mount Seir with full aſſurance from the Lord of Victory;
 ſervants to the Lord were appointed, that ſhould-praiſe the Beauty of Hol-
 ſon, as they went out before the Army, and ſay, Praise the Lord, for his
 and he will ſubſiſt for ever, 2 Chron. 20 21. They met the Enemy with Thank-
 giving in their Mouths for promiſed and aſſured Victory. And when their
 Enemies were overthrow in a wonderful manner, they Aſſembled in the
 Valley of Berachah, ſo called, becauſe they bleſſed the Lord there: and they
 returned to Jeruſalem with: *Psalteries*, and *Harp*s and *Trumpets* unto the
 Houſe of the Lord, ver. 26, 28. In like manner Believers have Aſſurance
 from the Lord of the utter Deſeat and Overthrow, and of the abſolute Con-
 queſt of their Foes through the love of God in Chriſt; and may well go
 forth againſt their Enemies in the ſtrength of the Lord, with the *High praises*
 of God in their Mouth, and a two edged Sword in their hand, even the Sword
 of the Spirit, the Word of God, that is ſharper then a two-edged Sword, and
 will not fail, if it be rightly managed, to do notable Execution. And when
 they obtained any ſignal Victory in this or that particular Engagement with
 their Spiritual Enemies, what ſhould they do but give the name of *Berachah*
 to their Cloſets and Places of Retirement, and bleſs the Lord and his Holy
 Name (in which they are to ſet up their Banners (Pſal. 20 5.) and through
 which they have done valiantly, and trodden down all their Enemies, Pſal.
 110 3.) with their Souls and all that is within them. Though you cannot
 in this Life hope for the total Deſeat and overthrow of the Enemies of
 your Souls: yet be ſure to erect a *Trophy*, and rear up a *Monumental Pillar*
 of thankful Acknowledgment and Remembrance to the Power and Grace
 and Loyds of God in Chriſt, upon every partial and particular Victory you
 obtain in the Field againſt them.*

4. *Laſtly, Wait, and Pray, and Look, and Long for that Glorious Day,*
when your Warfare ſhall be ended, and you ſhall go out of the Field Victorious,
and Triumphant, yea, abſolute Conquerours. I perſwade not to any Impre-
 ſſion during the heat of your preſent Engagements. Take heed of tiring
 and fainting in your Conflicts, and in the laborious courſe of your Warfare:
 though

Though your *General* put you upon hard Duty and Service. *Verbum* for *Ad aliter* is not Crowned, except he strive lawfully, 2 *Tim.* 2. 5. *gissimè curare* (saith judicious Calvin) est prolequi certamen quantum ad quoad Lex præscribit: nequis sibi modum ante tempus definiat. To strive lawfully is to hold on the Contest, or continue and persevere in the Contest, as long as the Law prescribes: and no man is to give over before the Time appointed. He that is tired with a first or second Conflict, and withdraws himself out of the Field before his Time; will lose his Crown. Perseverance in a Course of Running and Wrestling, and Combating, with Patience, and Submission to the good will of God, is the Duty of every Christian. But with all, it is the Duty, as well as Allowance, of the Followers of Christ, to have respect to the Recompence of Reward, and the joy that is set before them, and to wait (with Hope and Desire) *all the Days* of their *Appointed Time* or of their *Warsfare* (as the Original hath it) *til their change come*, Job. 14. 24. that happy great Change, when their present Warfare shall be changed into everlasting peace and rest from trouble, and their *Helmets* shall be changed into *Crowns* of everlasting Joy upon their Heads, and their *Swords and Spears* (not beaten into *Flow-shares* and *Pruning-hooks*, as *Isai.* 2. 4. but) changed into *Palms* in their hands in token of assured Victory and Triumph. O therefore let all Christian Souldiers love and long for the glorious Appearance of Christ: And when you are beset and encumbered, and engaged in any hot dispute with your Enemies, *Look upwards, and Sight to Heaven*, as for present Assistance and Enablement, so also for after perfect Deliverance, Victory and Triumph, which shall be brought to you at the Appearing of the Lord Jesus Christ.

With this word I shou'd have concluded and issued the whole Discourse and put an End to the present Engagement; but that I conceive it may be rationally expected that I should address my self in the close (in a word or two at least) to the *Military men*, the worthy and much Honoured Gentlemen, that have pressed and called me forth to the Service of this Day. I need not tell you that I am no Souldier. Possibly mine inept Usage of some *Military and Martial phrases* in the past Discourse may but too plainly tell you, that I am but little acquainted with the *Military Science or Faculty*. I am no Friend to warre, but an unfeigned lover of Peace. I long for an End of the *warres and Blood-sheds*, the *Destructions and Disolations* that the poor world is filled withal. O when will this *Iron-Age* expire, and that glorious Morn appear, that *Lightsome Day dawns*, wherein the Nations shall beat their *Swords into plough-Shears*, and their *Spears into Pruning-Hooks*, neither shall Nation lift up Sword against Nation, nor the Sons of men learn war any more? The God of Peace will certainly put an end unto these miseries.

In the mean time it is the wisdom and duty of the people of God to improve all Advantages that are providentially put into their Hands, to secure their peace and precious Enjoyments, and to put themselves into a Posture and Condition of disputing it with those that may invade or assault them. *Military Skill* is necessary in *Military* times and *Martial* Days; and these *Military* exercises are not only Lawful and Allowable, but laudable, yea, and necessary also: and the persons by whom they are supported and carried on deserve singular Commendation and Encouragement. *Davids* *Martial* mighty men are Catalogued in holy writ, as men of *Renown* and worthy to be had in *Honourable Remembrance*: And surely the *Gentlemen* among us that are men of *Skill* and *Conduct*, and expertness in *Military Affairs* should not be flattered or discouraged. We live in times of great *Commotions* and doubtful *Expectations*. How long we may sit under our *Vines* and *Fig-trees* and have none to make us afraid, The God of our Peace, our great Protector, only knows. The Day may come upon us, when we may wish there were many more worthy men of *Martial* Spirits and *Military Accomplishments*, then yet appear among us. True it is, that I have not directed my Discourse to the Souldiers this Day: Considering that I was not (unless I mistook my Summons) to make a *Military Oration* (which is more proper for some Gentleman of that Profession) but to preach a Sermon, on a *Military* occasion, that might be of Use (if the Lord please) to the whole Assembly. I have weakly, but designedly endeavoured to imitate and tread in the steps of our Blessed Saviour (the Captain of our Salvation, Heb. 2. 19. with whom it was usual and Customary in the Days of his Commemoration and Convers upon Earth, to take the least Thing to make a *Spiritual* Use and Advantage of Common Things, and to improve obvious Occasions and Occurrences in a *Parabical*, *Allegorical*, and *Spiritual* way. In like manner I have taken Rise and Advantage from the *Military* occasions of this Day to discourse (as the Lord hath enabled) of the *Spiritual* and *Christian Warfare*. Souldiers love to hear of Battels at Land or Sea, of *Victories* and *Triumphs*, and the Consequences thereof, the *Spills*, the *Plunder*, the *Boots*, the *Rewards* of Gallantry and good Behaviour in such Engagements: And I have been acquainting you with such Things in a *Spiritual* way. And I hope none of you will judge this wholly impertinent, unless you have so farre put on the *Artillery* man this morning, that you have also put off the *Christian Souldier*. I shall say further (by way of Defence and Apology) that what I have discoursed may be of great Use unto the *Gentlemen* I am speaking to in their *Military Capacity*. That which conduces to the making of men good *Christians* hath a general Influence into the due deportment of men in all Capacities and Relations. That man that hath Conquered and Subdued Himself will know how to command, how to

obey,

obey, much better then One that is a Slave to Himself, and his own perverted will, and in Bondage to his own Lufts and Corruptions. Such a man will give serious and conicionable Attendance to the Improvement of all means afforded him, that may accomplish Him in a *Military way*, and furnish Him with *Skill and Dexterity*, whereby He may be enabled to fight the *Lords battles* against *Injurious and malignant Adversaries*. He will depend on that God that teacheth his *Hands to warre*, and his *Fingers to fight*, (*Psalm 134. 1.*) and umpires or determines the successfull and Events of all *Military Engagements according to the Counsel of his own will*, sometimes contrary to the Law and *Common Rule of second Causes*: So that the Battell is not alwayes to the strong, but *Time and Chance* (*Some intervening providential Occurrences*) happen to this, as well as other Affairs, *Eccles. 9. 11.* He will go forth, when God calls to the *Defence of Civil and Religious Liberties in the strength of the Lord*, and not in his own might or Sufficiency, having had such sensible and instructing Experience, that all his *Spiritual and great Concepts* are acquired through him that loved Him. He will be one of the *Legio Fulminans*, the thundering Legion, that by their powerful and princely Prayers will obtain *signal Victories* over their Enemies. He will be one of the *Called, and Faithful, and Chosen*, that will follow the Lamb whithersoever he leads them. He that (*brought the Grace and strength of Christ*) hath conquered *Sin, and Self, and Satan*, and an evil World, and is sure to conquer his last Enemy, *Death*, which is the happy Condition of a *Christian Soldier*) will not fear the Face of any man in a Righteous Cause, but have the Spirit, and Courage, and undaunted Resolution of a *Souldier*. Indeed He will say, as *Nehemiah* in his Case, *Nehem. 6. 11.* Should such a man as I flee? well may He be above Fear and Frights, and Cowardise, and acquire Himself in all respects as a *Magnanimous Person*, who hath Deliverance from the fear of Death, to the Bondage whereof all men are naturally Subject, *Heb. 2. 15.* He that expects to gain by dying (as that *Champion Paul* did, *Phil. 1. 21.*) and therefore *Hopes* rather then *Fears* to dy, will not be afraid of the point of the Sword, or mouth of the Canon, or any other Instruments of Death, when God calls Him to adventure Himself. If *Alexander, Julius Caesar*, and others accomplished such great Things by their natural Courage and Valour; will it not that man do that hath the Spirit and Valour of a *Christian Soldier*? He will not be affected by the pride, and Ambition, and vain glorious Humour or mercenary Spirit that other Souldiers are carried with, but will bear up in the Greatness of his God, and the Goodness of his Cause, and to jeopard Himself in the *Highest places of the Field*. These and the like Things considered, my Discourse may not seem to be wholly *Foreign, or unaccommodable* to the affairs of this day. Whether it hath been pertinent and proper to the Design and Business of the Day is left to the judgement

But here I am that I have discoursed of the Best and
 most desirable and glorious Victory and
 Triumph. And though I cannot but approve and commend and with the
 prosperous Continuance of your Trainings and Artillery-Exercises: Yet
 behold (as Paul speaks in another Case, 1 Cor. 12. 31.) I have been shewing
 you a more excellent way. Of all Souldiers, the Christian Souldier is the best:
 No Warri, nor Victory, nor Triumph can be comparable to His. He is
 more then a Souldier; more then a Conqueror. And happy will that man be
 that at the end of his Race, and when he is marching out of the Field, shall
 be able to say (as that great Apostle and Renowned Souldier of Jesus Christ,
 1 Tim. 4. 7, 8.) I have fought a good fight, I have finished the Course of my
 Warfare: and hereafter there is laid up for me a Crown of Righteousness, which
 the Lord, the Righteous Judge, shall give me at the Blessed Day of his Glorious
 Appearing.

F I N I S.
